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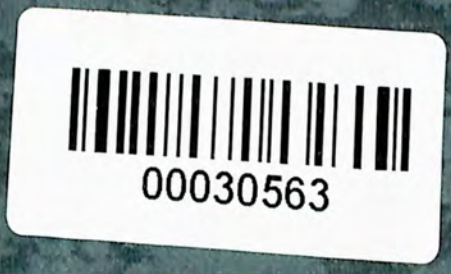

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THE

PHILOSOPHY AND HISTORY

OF

CIVILISATION.

30563

BY

ALEXANDER ALISON, Esq.

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PREFACE.

LORD BACON lays down two great principles which are so unquestionably good, that I intend to follow them in the present Work. The first is, that ALL KNOWLEDGE should form the subject matter of philosophy; and the second, that the proper object of all philosophy is FRUIT; that is, the production of good, and the reduction of evil in the world.

Although many omissions may have been made, yet I am not without hope that all the leading questions which go to form and reform the character, and influence the conduct, have been included and discussed. It is because of the vast importance of my subject that it is so seldom treated of; but that is no reason for not entering on it, but the reverse; for until existing opinions have been defined and tested, no general improvement either in character or civilisation is possible.

The only books we possess on Civilisation are those of M. Guizot and Mr. Buckle, but they treat the subject so imperfectly that I offer no apology for treating it afresh. M. Guizot states that his book is not intended for a complete work on civilisation, as he does not enter into the operations of the mind. Now, as the mind is the

seat of civilisation, it seems to be a misnomer to speak of it as a history of Civilisation at all. As for Mr. Buckle's work—as it is based on Necessity and Deduction—so far from occupying the ground I take up, it only shows that a book on the opposite principles of Free Will and Induction is called for.

The proper test of Orthodoxy is the acknowledgment of the inspiration and authority of the Scriptures, and of the divinity of our Saviour; and, as this Work meets that test, it will be found to be orthodox. To those who may doubt the correctness of this definition of orthodoxy, I ask, what other test can be given? for all others must be defective. The orthodoxy of the Evangelical party embraces Predestination and Election, while that of the High Church repudiates these; so that unless more than one orthodoxy is to be entertained, it is impossible to extend the term to doctrine. Now, if there is to be only one orthodoxy, there is no alternative but to come to the definition I have stated; namely, the admission of the Scriptures as the rule of faith and practice,—a test which all Christians may accept.

It is certain that we must deny the right of private judgment, one of the Articles of the Church, if we exclude liberty of thought and discussion as to the interpretation of the Scriptures. And as private judgment must at all risks be maintained, it follows that a book may be orthodox although its doctrines may differ greatly from those of the Church. Further, to deny freedom of discussion on the question of doctrine is to close the door against all improvement, the effect of which would be that all books on morals and religion would

henceforth be only a repetition of what had gone before. As the present happens to be the first attempt that has been made to reform Religion on Scriptural or orthodox principles, I feel assured that it will receive that careful attention and consideration which it may deserve.

Not only was the Gospel in advance of the times in which it was originally promulgated, but it has been in advance of the times in all succeeding ages, and it remains to be seen whether the intelligence of the nineteenth century is yet able to receive it in all its purity, power, and glory. Lord Macaulay speaks of going to the foundations of our knowledge, and this I shall endeavour to do both in Philosophy and History; for why should we always be working on the surface, as if anything new was to be found there?—and in this way I hope to arrive at results which shall reconcile science and religion.

It has surprised many that, while Lord Bacon's works have been constantly improving physical science and the arts, they have exercised no influence on religion and morals, although his Essays are even more admired than his other works. The reason is very obvious, for Bacon fell into the error of separating Theology from Science,—a divorce which must be injurious to both; for as both belong to Nature, nature cannot be truly represented in philosophy without both. This error I shall studiously avoid, and I hope the result will show the fallacy of attempting to treat philosophy apart from theology.

To treat of Civilisation as it is, and has been, would be a mere history, which is not my object; for while that might gratify curiosity, it could not improve. My aim

is the improvement of civilisation ; and with that object, unless civilisation can be conceived to be perfect, a Reformation must necessarily force itself on the attention. Civilisation in its nature is reformation, for it is the improvement of nature; the two terms are therefore convertible, and in speaking of a Reformation I shall merely treat of a higher state of civilisation than that which now exists.

Conviction is essential to any book the object of which is progress and improvement, and I trust the method of giving "all knowledge," is that which is calculated to carry conviction with it, for knowledge is power. To observe, compare, and think, has been my motto; and as for reading, I have seldom opened a book until I had first written down my own convictions. This method calls for much time and labour, and involves the sacrifice of many prejudices; but if its results are such as cannot be refuted,—for truth and consistency admit of no answer,—that time and labour will not have been spent in vain.

A style of writing has become popular of late years which deals largely in sarcasm and ridicule, and gives a view of life as false as it must be injurious to character. Those who allow themselves to be misled by such false views of society will be constantly met by the opposite of what they expect, for they will assuredly find that this life is a sober reality, and the sooner we come to reality the better. Is it not from ignoring the truth that most of our troubles and disappointments come? Respect for others being the basis of right character, it follows that the style I have alluded to must be injurious.

If we remember the mass of discordant elements in the bosom of English society, we shall say that, if ever there was a country in which a general reformation was called for, that country is England. Protestantism and Catholicism, High and Low Churchism, and Belief and Scepticism, are the elements ever at variance; and to reconcile these conflicting elements by a general reformation is my object.

Moral science may be said to be in the same position as astronomy was before Copernicus discovered the geography of the heavens; and if the present Work contributes to the advancement of so important a science, I shall greatly rejoice in such a result. As Religion consists *in thinking aright and in acting in accordance with the same*, the importance of moral science, which includes religion, cannot be overstated. The Work may be considered not only a treatise on Moral Science, but on History and Education; and, as it is intended for the unlearned as well as the learned, all classes may freely avail themselves of its contents.

It has often been remarked how selfish the world is, but although it would be impossible to deny the statement, yet I think the present Work will show that the major part of this selfishness arises from ignorance, which is an extremely hopeful circumstance. Speak of the doings of Napoleon on the Continent, and you will be asked if he is likely to invade England; it never occurs to the mind to think of other nations. Speak of a new book, and the only idea will be, does it defend or attack our own opinions? never, is the book true or false? These are instances of selfishness arising from ignorance; and

if this tendency of the mind to view things from its own point of view, and not from the neutral ground of truth and justice, is kept in view, a better day is at hand. We must be less selfish if we wish to see any improvement in civilisation.

I should perhaps state that there is now happily the prospect of a speedy Reformation of the Church upon Scriptural principles, under the leadership of several of the most eminent men of the Church. This reformation is to be accomplished by means of an entirely new interpretation of the Scriptures, not upon dogma, but on recognised principles of criticism. The particulars of this great and noble movement are given in a joint publication by seven of the reformers, which has just issued from the press, entitled 'Essays and Reviews' (Parker).

Some of my readers may be inclined to ask what is the practical use of the present Work. Of such I ask, what is the use of the Soul?—and if I am answered that the soul is essential to man, I say all that feeds and nourishes the soul is likewise essential. Information not only nourishes the soul, but gives power, health, wealth, and happiness: and although I cannot promise to mix amusement with instruction, yet I hope to interest my readers with such information as may be in my power to give.

LONDON, *October*, 1860.

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EVERYONE asks what Civilisation is; and while none can answer the question, all have a presentiment that there is something wrong; for, with all our boasted wealth and discoveries in material things, civilisation continues to be confined to the few, and no sensible improvement is made on the masses. Mere money-making may carry civilisation a certain length, and liberate the few from the tyranny of want, and that point we have reached. But what is wanted is a civilisation which would penetrate into all classes of society, and liberate the many from ignorance and want.

I may be told that civilisation was always partial, and that in no era of history did misery less abound than now; and, looking to the experience of the past, nothing better is to be expected in the future. This may be plausible reasoning, but it is nothing more. If no improvement is to be credited unless that which is sanctioned by the experience of the past, nothing new could

be effected; and in now offering a treatise in which a better mode of civilisation, and one that is competent to reach the masses and banish much evil, is offered, I trust no such short-sighted notions will be allowed to sway the mind of the reader. There is scarcely any evil without its remedy, and the present work proves that the evils of civilisation are no exception to the rule. This is the age of invention and discovery; and there is no reason, except intolerance, why discoveries in moral science should not be made, equal to all the boasted discoveries of physical science put together. The age which produced the moral revolution of the Reformation was one abounding with discovery in physical science; and if progress in physical things is the herald and forerunner of a corresponding advance in moral science, as was the case in the sixteenth century, nothing short of a second Reformation is now to be expected.

To discover a civilisation competent to meet the wants of society, we must look into the mind, for there alone is the seat of civilisation. The human mind is double, and it is by the action of the one faculty on the other that the whole mind becomes improved and civilised. The one nature is, of course, Feeling, and the other Intellect; and as the one or the other is allowed to rule, so will civilisation progress or retrograde. But for this wonderful provision of nature there could be no civilisation.

It may perhaps be said that civilisation might be advantageously left to the Church; but when we remember that the Gospel was not intended to supersede the revelations of nature, but only to add to them, and further,

that the ethics of the New Testament embrace only a small portion of the ethics to be drawn from nature and experience, it will be acknowledged that civilisation contains much more than religion; in other words, whilst civilisation contains the whole of theology, Christianity only represents a small portion of civilisation.

The object of the work is the improvement of civilisation in character, morals, religion, manners, and customs. This general reformation I propose to effect by the application of the principle of Truth to our opinions. Truth, or true knowledge, has hitherto been felt to be harsh and disagreeable, owing to a partial application of it; and if, by a more general application, it can now be made easy and agreeable, every difficulty in the way of its universal acceptance will be removed. I am aware that I can accomplish nothing in the way of improvement unless this difficult problem be solved; it will, therefore, be my study to effect this. It has been said that a little knowledge is dangerous, but much knowledge is good and safe,—and so it is with truth; for while a little truth is harsh and distasteful, much truth will be found to be easy and pleasant. Knowledge has reference to the intellect, and the love of truth to the feelings; and as we improve the intellect by knowledge, so do we improve the feelings, for they are subject to the intellect when it is fully supported by knowledge. In this way feeling and intellect come to an agreement, when truth, which was before distasteful, becomes grateful to the feelings. That knowledge and truth are destined to cover the earth as the waters cover the channel of the deep there is no doubt; and that

we shall know the truth, and that such knowledge will make us free, is equally certain, for such is the promise of Him who is truth itself.

Amidst all the religions and heresies with which history abounds, not one seems to have hit the exact truth, for all have gone to extremes in one direction or the other. The Catholic materialises the Gospel, and is wide of the truth; the High-Church partially spiritualises the Gospel, and approaches nearer the truth; and the Calvinist, in going beyond the intellect, is beyond the truth, and spiritualises over-much. While the High-Church does not go far enough, the Low-Church goes too far; so that the new Reformation will be progress to the one and retrogression to the other, so far as the theology of the two parties is concerned.

If Truth really lies somewhere between extremes, I shall be asked how it is possible that no Church or party has happened—if not intentionally, at least by accident—to stumble on it. Is it because truth is hidden, and not to be found, or is the reason to be traced to dislike? The reason why truth has not been found is certainly not that it is difficult to find, for I have never found any difficulty in the matter, *but because the method of making it easy and agreeable has not been discovered.* It would indeed be strange if God had created a race of beings who could not appreciate his own creation. Our Saviour tells the Jews of his time that they loved error more than truth; but because a people in a dark age should prefer darkness to light, that is no reason why, as civilisation advances, the people will not come to prefer truth to error. It is easy to make

truth pleasant by giving a part only; it is still easier to make it palatable by combining it with opposites and diminutives; but that is not truth, but a mixture of truth and error. The difficulty is to keep truth, and yet make it pleasant; and that difficulty, I think, has been overcome by the plan I have taken, of giving the whole truth, and not a part only. For that which is only given in part cannot be so readily understood, and is therefore not so grateful to the feelings as that which is given in whole.

The rapid progress of commerce and the want of progress in morals, have produced a new state of civilisation which is anything but satisfactory. As material things have advanced, moral things have retrograded; for while the body has been developed, the soul has been ignored; the consequence is, a system which is one-sided, and ill-adapted to produce the end desired,—"the welfare and happiness of the world." At a time when the finishing stroke has been given to a great material reformation, it cannot be ill-timed to propose a similar reformation in spiritual things; and, impressed with the belief that the time has fully come for the grave consideration of the question, the present work is offered. Mr. Mill, in his new work on "Liberty," the liberty of the conscience, shows that the spiritual interests of mankind are on the decline, and adds, that unless some great moral barrier can be raised up, to save civilisation from the tyranny of the material tendency of the age, Europe will tend to become another China. In this opinion, grave as it may be, I fully concur; and in proposing a reformation in morals and religion, the barrier which Mr. Mill desi-

derates will be set up. Moral things will be raised to the level of physical things, and the entire system will be balanced, when civilisation will not only be safe from further deterioration, but greatly extended. Selfishness, avarice, and hypocrisy will be controlled and subdued, and man will become free, religious, and contented. Experience has at last taught us that it is not enough to be wealthy, for without moral wealth and character as well, our riches only make us more unhappy and dissatisfied than ever.

That morals and religion make no progress may be proved in this way. The degree of perfection in any science or system of morals may be measured by the number of questions which cease to be contested; where controversy abounds there is a low state of progress, and where harmony exists there is perfection. Now if we measure the state of moral philosophy by this test, we shall find it extremely imperfect; for no two writers agree upon any one point. It is the same in theology; for instead of the Church being composed of two or three parties, if the truth were known, the number of parties must be counted by hundreds, and not by units. But I must now proceed to state the method I am to adopt for the discovery and testing of Truth, which I shall give in the shape of a formula.

1st. All knowledge comes from the reasoning powers with which man is endowed, in connection with observation and experience. All morals and religion come from the facts of physics and history, sacred and secular.

2nd. The combination of all knowledge consistent with itself must of necessity be true knowledge, for know-

ledge will not combine unless it be true; consequently universality and consistency are a test of truth.

Such is the test I venture to offer for the consideration of my readers, and as I am willing to submit the work to that test, I furnish the means by which it may be tested. I maintain that it is impossible to produce a work on morals and religion, which includes all facts and knowledge consistent with itself, that is not true. If this position be granted, and assuming that the work performs what it professes to do, it must as a whole be true. I of course do not mean to say that the work is perfect, or might not be carried further,—far from it; but this I do assert, that, so far as it goes, it will be found to be true.

In the preface to the 'Novum Organum,' Lord Bacon says: "The last part of my work, to which all the rest is subservient, is to lay down that philosophy which shall flow from the just, pure, and strict inquiry proposed. But to perfect this is beyond both my abilities and my hopes; yet I shall lay the foundations of it, and recommend the superstructure to posterity. I propose no contemptible beginning, and anticipate that the fortune of mankind will lead it to such a termination as is not possible for the present race of men to conceive. The point in view is not only the happiness, but the affairs, and powers, and works of men. The capital precept for the whole undertaking is this,—that the eyes of the mind be never taken off from things themselves, but receive their images truly as they are." Here we learn that Bacon did little more than lay the basis of a new system of reasoning, and left to posterity the major part of his un-

dertaking,—namely, to apply the instrument, and reap the fruit. As respects moral philosophy and theology, the Novum Organum has not yet been applied, and consequently the glorious results, which were beyond the power of Bacon's mind to describe, have not been realised. Bacon, not having written on philosophy, cannot be said to be a philosopher in the strict sense of the term; and that he was ill-informed on points of philosophy may be easily proved from his works.

I will only give one passage to show this, in which he advocates the separation of theology from science,—a doctrine which every philosopher knows must be fatal to both. "The corruption of philosophy, the mixing it up with theology and superstition, is most injurious to it, both in its parts and as a whole." Now, if Bacon means to say that theology is superstition, he is right; but if not, he is certainly in the wrong. The difference between Bacon's method and my own is simply this, that while his is partial, mine is universal and impartial; for while Bacon excludes theology from his system, I include it in mine. Bacon had evidently the same idea of the value of "universality" as myself, for in a letter to his uncle, Lord Burleigh, he makes this announcement: "*I have taken all knowledge for my province.*" This was no doubt the secret of Bacon's power as a moralist and essayist, for to know the precise relation of every department of knowledge to every other, cannot fail to give an author a power which is inexplicable to writers who take a less comprehensive grasp.

When I began to write on philosophy, I was told that my plan of taking all knowledge for my theme was the

way to become servant of all work and master of none. This sounded so like truth that it almost upset my plan, but necessity soon set me right, for I could get nothing to please me in that way. Exclusive studies must produce crotchets, and when we call to mind how much such a course of study is recommended, it is no wonder that so few writers escape shipwreck on the sunken rocks of crotchets and hobbies. How many fair reputations have been lost in this way I leave it to my readers to say. As a proof that a general education on all knowledge is better than a partial education, I need only refer to the great artists of the fifteenth century, Michael Angelo, Raphael, and others, who were not only painters, but architects and authors, and it is doubtless to the universality of their studies they owe that excellence which has never since been equalled.

Having mentioned the name of Bacon as a reformer, it may be useful to give his name in connection with the other great reformers of modern times. The names are as follow:—

Roger Bacon, who died in the year 1290.
John Wycliffe . . . . . 1384.
John Huss . . . . . 1415.
H. Zwingle . . . . . 1531.
Copernicus . . . . . 1543.
Martin Luther . . . . . 1546.
John Calvin . . . . . 1564.
Lord Bacon . . . . . 1564.
John Kepler . . . . . 1630.
G. Galileo . . . . . 1642.
Sir Isaac Newton . . . . . 1719.

These are the men who have effected great changes on the world, and although the list seems a small one, I am not aware that I could add another name to it.

Infinite knowledge comprises both the known and the unknown, and it is with both portions that the philosopher has to deal, for it is only by working on the known that we are able to discover the unknown. It is by inducting new principles into the system that improvement is to be effected, and such new truths can only be got by extending the empire of knowledge, or by diminishing the unknown.

Human knowledge may be compared to a pyramid, which is wide at the base, and which narrows as we ascend. At the base we find an endless array of facts, both of science and history, but these, numerous and conflicting as they appear, assume order when classified and arranged. Having classified our facts, we rise to their causes, which land us on the first stage of the pyramid. Here the field is much narrowed, and in now combining and comparing causes, we rise to principles which is the second stage. The area is now very narrow, showing that we are not far from the top; and all that now remains is to trace principles to one origin, even to the universal first cause, and we arrive at the summit. The system which this book unfolds may be compared to the pyramid standing on its base, on the immovable facts of physics and history, and not a pyramid which rests on its top on one preconceived idea. The first is Induction, in which both individuality and unity are preserved, and the last is Deduction, in which individuality is lost in unity. The first may be called KNOW-

LEDGE, the last CONJECTURE; for while the one rests on facts, the other rests only on ideas.

Knowledge is faith attested by the evidence of fact and reason; and faith is that which we accept without evidence. Faith may be true without evidence; but if it contradicts evidence it is not faith, but superstition. That which Christ revealed is knowledge miraculously conveyed to man. What did Christ reveal but truth, and what did he promise but that man was at a future period to know this truth, or to convert Faith into Knowledge? Faith revealed in a dark age, when knowledge is wanting, is good and necessary; but no one can fail to perceive that if mere faith is good, faith converted into knowledge is better; for in the latter case, the whole family of man, from the least to the greatest, may be converted. Mere faith may be compared to the light of a candle in a dark room, but knowledge is as the sun, which leaves no darkness at all.

I know of no system of morals which gives an unqualified assent to the great principle of man's Responsibility; and as this essential principle is maintained throughout the present work, the beneficial effect on the conduct must be greater under the proposed new system than by the existing system. Although all the existing systems teach responsibility, they all at the same time contain opposite principles, which trench more or less upon its domain. This error has no doubt arisen from a misconception on the subject of future punishment, which has forced man to seek refuge in fallacies which throw the entire system of morals into a state of confusion and anarchy, for one fundamental error produces

many others. If the new system was not calculated to improve the conduct more than any other system, it would be no improvement, and the reformation I propose would not be a reformation at all, but only a change. Without responsibility there can be no such thing as morality; civilisation would soon become extinct, and if responsibility be a necessity, it is certain we cannot err in making it complete, by freeing it from all false glosses and diminutives: in short, the more responsibility is extended, the better must the world become, and such is a proposition which admits of ample demonstration.

Before Philosophy and Theology can be made to agree, they must be first sifted, and set right; for knowledge will not combine until it has first been freed from error and inconsistency. I have found many defects in philosophy, owing to its being separated from Morals and Religion; and I have found numerous defects in theology, owing to its being divorced from physics. But when these errors in science and religion have been corrected, every difficulty is obviated. Errors in theology have of course arisen from a misconception of what true Christianity is, and as this is a main point in civilisation, I may as well mention in one word what I have found Christianity to be. *Christianity consists in love to God and man, and in denying the evil passions and propensities;* and as I have found the source of civilisation to consist in giving effect to the intellect over the feelings, it will be seen that there is no schism between religion and philosophy, for both in the abstract mean the same thing. Is not true philosophy true religion, and true religion true philosophy? To imagine that they differ is to say

that God says one thing by his word, and another by his works; for what is true philosophy but nature represented in knowledge?

Erroneous opinions produce hypocrisy, or profession and action at variance with each other; and if error has this effect, it follows that truth will produce sincerity, or profession and action in harmony. The reason why error produces hypocrisy is, that it is impossible to carry erroneous opinions into action without being ashamed of them; we therefore cover our acts over with the cloak of hypocrisy. The object of this book is to furnish a correct code of opinions on all subjects which affect the conduct, and this I have done under the impression that true and good opinions will produce true and good action; for with right opinions I might almost answer for the actions being the same; and in this way may the world be improved and converted.

It has been supposed that, because the Bible does not change, religion cannot change; but that fallacy may be set at rest in one word. The Bible certainly does not change, but the capacity of man to interpret the Bible does change; consequently Religion, like everything else in nature, is progressive. Among all the numerous Churches of this country, I know of none that is a reforming Church. For upwards of three centuries the Churches have remained stationary. Now to what can we attribute this want of life, but to the fact that the clergy find themselves unable to move in the matter of reform of doctrine? and as the laity have studiously avoided the question, nothing has been done; and to this want of doctrinal reform all the troubles of the Churches are to be traced.

Bishop Butler states, that as nature, both material and spiritual, may be considered one scheme, it may be likened to a complicated piece of mechanism, such as a watch; when the pieces are separated the machine cannot be understood, but when put together, the mind easily comprehends that the whole is a machine calculated to measure time. Now it is precisely the same with knowledge. Keep religion and the sciences apart, and they cannot be understood. Apart we cannot understand, either from religion or the sciences, what they are all intended for; but when put together, we at once perceive the use of the world and the ends for which all things are intended. I believe the present is the first attempt that has ever been made to combine all knowledge and faith; and if the result enables the mind to comprehend the use of things more readily than before, that is only what was to be expected; for, like the watch, it was not to be expected that we could understand anything thoroughly until we had put the whole together.

Personification and figure are used extensively in Scripture, and it is only by reference to nature that we are enabled to resolve figures into that which they are intended to represent. The figure of the Fall of Adam is of this nature; personification of the evil passions under the figure of Satan another; the torments of hell, under the figure of fire, a third. Now, although these mysteries must be resolved into that which they are intended to represent, it will be found that the results do not involve so great a difference in the doctrines of religion as one would expect. These mysteries will fall to be resolved sooner or later, and the sooner the better;

for if light is better than darkness—and what is mystery but darkness?—that must be so. Not to allow the light to shine in upon the mysteries of revelation is as foolish and unreasonable as to object to Lord Ross's telescope being used in resolving the nebulæ of the heavens. Does not St. Paul speak of understanding all mystery and all knowledge as the highest aim of the Christian; and does not our Lord tell us that one day we are to know the truth, and that such knowledge will set the conscience free from the burden of sin. Our Lord further states that sin consists in loving darkness; and that being so, our duty in regard to mystery is very plain.

I am aware that many fear to touch the mysteries of Scripture, lest Christianity should cease out of the land; but how groundless are all such fears! When mysteries are brought to an end, and the necessary reforms made in the dogmas of the Church, what will be the result? Not that Christianity or religion will suffer in the slightest degree; not that the authority of Scripture will be weakened; on the contrary, both religion and the influence and authority of the Scriptures will be greatly increased and strengthened; for darkness must always have the effect of producing scepticism and hypocrisy. The allegories of the Bible will remain unchanged; the only difference being that we shall read those allegories as such, and not as we do now, mistaking the sign for the thing signified. This may, at first sight, appear a trifling change; but in reality it is not so, for if I were to mention a hundredth part of the effusions of the imagination which are built on the allegories of the Bible, the extent of

the doctrinal reforms now called for would be seen. If mystery was essential to the existence of Christianity, as it was to the existence of the Pagan religions, there would be some excuse for maintaining it; but the present inquiry will convince any reasonable man that the presence of mysteries, instead of doing good, is the great hindrance to the universal triumph of Christianity. The first thing to be done, therefore, is to remove all mysteries, so far as the advanced state of knowledge will permit; and by bringing all knowledge to bear upon such mysteries, I hope to make some progress towards that most desirable consummation.

Experience has shown that there is nothing easier than to uphold error, even in the face of a free press and a free pulpit, of which the Jewish, Catholic, and Protestant churches are the evidence; and seeing that no less than three hundred years have passed without producing a single reform in religious doctrine in the Protestant churches, we may well ask the reason of this want of progress. This is a grave question, and it has impressed itself so deeply on my own mind, that it has become impossible for me any longer to remain silent. Truly we have been asleep, vainly thinking that all was right, whereas error abounds more than truth; and who can measure the evils which error and delusion bring with them? Although the proposed changes are considerable, and sufficient to be called a reformation, they happily do not amount to a revolution, or the introduction of a new religion. A new religion is a total change, but the reform of the doctrines of our faith is only a reformation. If I am asked, how the Church

could have been so long ignorant of her want of reform, I answer, that the same reasons which have kept back reform in the Jewish and Catholic Churches for so many centuries have retarded reform in the Protestant Churches; and what are those causes but custom, habit, and prejudice? The length of time, therefore, that our Protestant Churches have resisted reform, is no argument against their need of such; on the contrary, it is a presumption that reforms are wanted, seeing that the order of progress is from error to truth. The schism in the Church of England is the proof that reform is called for; for if our Church approached perfection, there would be no greater diversity of opinion in the Church than in our schools of science and learning; and I may add, that it is not by resisting reform, but by submitting to it, that the evils of schism and controversy can be removed.

The High Church movement began with the issue of the Oxford Tracts in 1832, and its object was to stop the progress of Calvinism; but like all roundabout ways of effecting an object, the result has signally disappointed the expectations of its friends. Opposition and competition in worldly affairs generally produce good; but this cannot be said to hold in Church affairs; for although we have many Churches and Sects in this country, evil rather than good has ever come from such divisions. After twenty-five years' experience of the schism, what is the result? Only, that one party daily becomes higher and the other lower; and where, but in Catholicism and Pharasaism, all this is to end, if there is to be no reform, I cannot say. It will be found to be an axiom universally true, that nature and civili-

sation are never at rest; and, consequently, if we are not making progress we must be retrogading. Now, if we apply this axiom to the present divided state of the Church, what do we find? Certainly not progress; but, on the contrary, retrogression. Both parties are moving in opposite directions; and the only wonder is, how it is possible that neither party, in their desire for change, under the name of progress, do not happen to take the middle path, which leads to truth. There is a limit to all things: and surely, after a twenty-five years' conflict, it is high time to think of setting our house in order, with the view of an amicable settlement.

So that we are sure we are right: all that is necessary is faith in our principles, and a steady adherence to them; for the experience of Commercial Reform may well teach us the value and power of principle. We all know how divided the country was when Sir Robert Peel proposed to unite it by his free-trade measures; yet that statesman did not shrink from the arduous undertaking, when he fearlessly abolished the duties on eight hundred articles of the tariff, and in this way revolutionised every material interest in the country. It was by sacrificing individual and party interests on the altar of the public good, that all these vast improvements have been effected. In moral, as in material things, there is but one principle—truth and liberty; and it will only be by applying these same principles to our moral and religious opinions and institutions, that we can produce the same harmony in morals and religion as we have in material things. If I am told that there is no connection between spiritual and temporal things, I answer, that

there is the same relationship between them as between the soul and the body. We can no more separate spiritual from temporal things than we can separate the soul from the body; and if we treat the body upon one principle and the soul upon another, or rather upon no principle at all, we only create a schism in the flesh, which must produce a civilisation which is nondescript and unsatisfactory.

It may be thought not very encouraging to be told that, after forty years devoted to reform, as much remains to be done as has already been effected; but instead of that being discouraging it is the reverse. Alexander sighed when there were no more worlds to conquer, and reformers might do the same if nature were exhausted and no more conquests remained to be made.

England makes vast strides in commerce, wealth, and population, but along with the current upwards there is a current downwards. Now, where is this to end? If modern civilisation is to go on expanding in material things, and contracting in spiritual things, the schism will become wider and wider, until civilisation will at last become fixed, and, as a living thing, lost. China and India were at one time progressing in commerce, wealth, and population, even in a greater ratio than modern Europe in our time; but along with their progress, moral decline was associated, and what but stagnation was the consequence? A similar fate befell the Jews; avarice and hypocrisy were the vices which ruined that people; and these are the besetting sins of modern times. We may rely upon it, that if we now sit down and rest on our laurels, after a forty years' campaign in

the battle-field of reform, as our forefathers did after the warfare of the Reformation, with a new age of repose we shall see a new and luxuriant crop of evils grow up, and become so firmly fixed in the vitals of society that nothing afterwards will be able to move them. These are hard words, but what is the use of history if we are not to profit by its warning voices? and such I think is the lesson it teaches.

Without moral progress material progress, instead of doing good, will only accelerate the progress of decay. What was the fate of all the civilisations of the past, but that they arrived at a certain point and then passed away? and what was the cause of that decay but stopping at material grandeur, and refusing to go forward to a moral reformation? and such will certainly be the fate of modern Europe, if we, like the ancients, refuse to go forward to a spiritual reformation.

If I am now asked whether there are no indications of moral progress, I answer that, amidst all the gloom, some faint specks of light are to be seen. It is not unusual to hear Evangelical preachers state from the pulpit, that the effect of the Gospel on the soul is wholly natural; and, as for the High Church, that is the avowed doctrine of the party. Now, all that is wanting to produce the desired reformation is, that the Church shall give its corporate sanction to that great doctrine, and annul all other doctrines which trench upon it, and the reformation is complete. Such may be regarded as the dawn of the new Reformation,—a great and glorious light, which was unknown to the Church in any former period of her history. The grand difficulty in all re-

formations is to find that which will be generally acceptable. What remains is comparatively easy. With books, newspapers, and periodicals to publish the new principles, as seeds scattered broadcast over the land, a visible improvement in the opinion and manners of all classes—from the cottage up to the drawing-room—will speedily be effected. The tone of our pulpit ministrations will improve, and the character of the people will be nourished and refreshed, like the land after a long and dreary winter.

It was a glorious day when Elizabeth came to the throne, and set the conscience and intellect comparatively free. It was more than a repetition of that day when William III. met his people in St. James's and congratulated them on their victory over Rome; and it will be a thrice glorious day when Victoria enters the House of Lords and gives her hearty assent to a Church Reform Bill, embodying the principles of the new Reformation. This consummation will be the counterpart of all the reforms carried out during the last forty years, and will be recognized by succeeding generations as the Magna Charta of England's religious liberty. If we estimate the results of this great Reformation by the importance of the changes proposed, and the ages which have elapsed before the proposal could be made with any prospect of success, we may be assured that it will exceed in glory all that the mind of man can conceive.

CHAPTER I.

THE CREATOR.

The Nature of God. The Divine Attributes. Evil accounted for. Original Sin tested. Reason to be used. The Divine Perfection. The Test of Theological Doctrine. The Spiritualists and Materialists.

We know that the outward world exists, and we know that we ourselves exist. This consciousness is the evidence of a universal first cause; for if no such cause existed there could be no existence whatever. From the known and visible we may with certainty infer the unknown and invisible, and from the finite mind we may rise to the conception of the infinite mind. It is by looking at facts up to their universal cause that we are enabled not only to assure ourselves of the existence of God, but to infer what must be the constitution and character of that Almighty Being.

God may be said to possess two natures; the one spiritual and the other material,—the material nature, or substance, filling all space, and life and mind, the spiritual nature, animating and governing that substance. Some writers hold that God and Nature are one and the same, because they cannot conceive how the material worlds could have been created. They thus deify nature, calling nature God. This idea of course converts

the invisible God into a visible God, in which all perception of his personality is lost. The spiritualists, while affirming their belief in a creation, are unable to show how a Being exclusively spiritual could create matter. In this dilemma they affirm that matter has been made out of nothing, but as nothing can produce nothing, their whole theory falls to the ground. Now if we accept the theory of a double nature, we shall avoid the error of the materialists in denying God's spirituality, and of the spiritualists in denying his materiality.

The personality of God I am in a position to grant in the fullest sense of the term. On our belief in this attribute our belief in the immortality of the soul mainly rests. God being a person, and not a mere principle as the materialists say, we know that an Allwise Being could not create intelligent creatures merely for existence in this world, a life which is evidently intended as the birthplace of the Soul. The Omnipresence of God is distinctly perceptible, if we believe that God fills all space and is the source of all life and mind. The almighty power of God is evidenced by the works of creation. As God created the world out of his own substance, and endowed His creatures with life and mind by His own spirit, it is manifest that He holds the reins of power over all created things. Nothing within the capacity of God's own nature is impossible with Him. Of course God could not change his own nature, or do that which involved a contradiction; but with these exceptions, which doubtless give rise to EVIL, all things are possible with God. The truth and justice of God is proved by the Conscience, for He who has impressed a

sense of right and wrong and of truth and error on the heart of man, must himself be animated with the same principles, only in an infinitely greater degree.

The wisdom and goodness of God are proved by the perfection and stability of the works of creation. If the work is found to contain any deficiency or imperfection, that imperfection must be ascribed to the workman. Now there are many things in nature which at first sight appear to be defective; but one and all of these apparent defects doubtless arise either from the imperfection of human knowledge or from causes which are unavoidable. The Creator doubtless made all things the best possible with the object of accomplishing a definite purpose, and in interpreting nature it is necessary to accept that truth for an axiom. The belief of a God worthy of the name necessitates this, for if the Creator did not make everything for the best, he would neither be a good nor a wise God, and therefore not a God at all, for an evil spirit is not a God. Such is the knowledge we possess of the existence and character of God, and in now proceeding to meet some of the objections which may be raised to the Divine perfection I shall have occasion still further to illustrate the subject.

I shall be told that evils of every description abound, of which pain, unhappiness, ignorance, error, prejudice, false religion, evil feelings, passions, toil, poverty, sickness, and crime may be mentioned. These are some of the evils in the world, and seeing that these exist how can God be called good who has created them. That such is the reasoning of ignorance I shall now show.

All the evils in the world may be divided into three

classes. The first is original evil or want; the second, social evil arising from the social position of man; the third, evils which are unavoidable. The first class, namely, the want of knowledge, food, and clothing, was imposed on man for a definite purpose, that purpose being to call forth exertion and to produce an intelligence derived, not from creation, but from experience. This class of evils is distinctly within man's province and power to remove, and such is man's mission in life. These original evils cannot therefore be chargeable to the Almighty. The second class of evils, namely, those which arise from the social condition of man with his fellow-men, are unavoidable, but, as the social position is more productive of good on the whole than evil,—for if man was separated from other men, progress would be impossible,—these evils cannot be charged against God. The third class of evils is actual evil, but as such are unavoidable, even with God, they cannot detract from the Divine character, as they arise from the impossibility of God's doing anything that involves a contradiction, or anything that is beyond his own nature and constitution. I hope I have now accounted for all the evils in the world, without trenching on the perfection of the Deity, either in power, goodness, or justice.

The doctrine of the perfection of God lies at the root of all faith, and is the proper test thereof, and if in the present work aught has been said to detract from that fundamental truth, I have no hesitation in saying that such cannot be true. But I have now to meet the objection in God's allowing Satan to destroy the original perfection of the world, and in pronouncing the curse said

to have been passed on Adam and his posterity. The simple answer to this statement is, that God did not do so, for the allegory of the Fall cannot be taken in a literal sense.

The allegory of the Fall is intended to testify to the presence of evil or want, and to illustrate the subtlety and malignity of human nature before it has been civilised; and taken in that sense its meaning is obvious and in accordance with fact. It was as necessary to teach the ignorance of primitive times by the allegory of the Fall, as it was to prepare the Jews for the advent of the Saviour by the burdensome worship of the ceremonial law. If it is difficult to read the account of the Fall as an allegory, it is much more difficult to understand how the Jewish religion was ordained by God, and afterwards abolished by Christ. Further, if we are not to be allowed to read the account of the Fall allegorically, why are we permitted to read the account of the Creation, which also occurs in Genesis, in a sense different to its literal meaning? For "six days," Dr. Chalmers tells us, we must read six periods of time, and as these periods are not to be counted by hours, but by millions of years, it shows to what degree of error the literal reading of Scripture may lead, when that is opposed to fact and reason. Again, we read that death came in consequence of Adam's sin; but as we know that not to be true, we are allowed to allegorise that statement. Further, the account of the Fall debars men from the knowledge of good and evil. Now if we were to take that statement literally, we must burn our libraries and shut up our churches and schools; for, if knowledge is evil, of course education would be the same.

But it will be replied, that God destroyed the perfection of the world that he might show forth his own glory in the gift of Christ; when however we find that our Saviour himself does not allude to the Fall, or to his supposed mission in regard to it, something more than a mere assertion is wanted. Not only does our Saviour give no countenance to the idea, but he asserts the very opposite: he tells the Jews that if he had not come to them they had not had sin. Again, he defines in what the sin of the world consists, when he says that "this is the condemnation that light is come into the world, and men have loved darkness rather than light," and not that original sin is the condemnation of the world. But even if we were to grant the theory of original sin, and that Christ came to abolish the curse which that sin involves, the same insuperable objection would remain; for with that theory no perfection can be assigned to God, for in not preventing Satan from effecting his evil purpose, and in punishing all men for the sin of one, even for his own glory, is not the act of a God who is all love, goodness, wisdom, justice, and truth. If the literal reading of the tradition of the Fall could be shown to be consistent with the idea of a perfect God, it might be harmless; but seeing that it is the reverse, we are bound to consider it only as an allegory, which was necessary to teach the Jews in their primitive condition, but quite uncalled for and positively hurtful in our day, who live under a better dispensation.

We are told we ought not to reason on religion, but that of course would be putting the candle under a bushel, for without the light of reason there would be darkness.

Is not Reason the noblest gift of God? and, if so, why are we asked to wrap it in a napkin and bury it in the ground? Without reason Scripture would be useless. Did not our Saviour reason when he addressed the understanding and the feelings of the people who surrounded him? Do not the clergy reason when they address their hearers from the pulpit or the press? and unless we are prepared to assign the power of reasoning to the clergy, and deny it the laity as the Catholics do, we have not only a right to reason on the Scriptures, but it is our bounden duty so to do. What is the "*right of private judgment*" but the right which I now claim? I may be told the danger is that, if reason be allowed in matters of religion, we shall open the floodgates of infidelity, impiety, and atheism. Nothing of the kind. A little reasoning and a little knowledge may produce, and actually do produce, infidelity; for there is more hypocrisy and profession in the Church than positive belief; but the whole truth, which is only to be gained by reasoning, produces actual belief, and is the end of scepticism, infidelity, and controversy. In support of this statement I offer the present work; and if, after its perusal, the slightest trace of infidelity, superstition, or scepticism is felt, I shall be greatly mistaken. It has often been remarked that underneath the popular faith lies a substratum of scepticism. This must be the case so long as our ideas of God are vague and undefined, for on that foundation all theology rests; and in bringing this important subject under discussion, I trust the believer will find his faith greatly enlarged and strengthened.

I have been told that my theory of original depravity is like beginning the world with a cracked vase; whereas the Bible begins with a sound vase, which is afterwards cracked by man. The answer to this objection is very obvious, for it is based on an erroneous statement of my theory, which begins with perfection and not with imperfection. I may further state, that I placed these pages in the hands of a clergyman of the Church of England, and that the reply I received was to this effect:—"It is a matter of indifference to me whether sin be called original sin or original evil; so that you admit the fact that all men are by nature in a state of evil and need regeneration, I shall not quarrel with you about names." With this reply I am satisfied, and if the present proposal to revise doctrine is generally met in that liberal spirit, great progress is to be expected. It is clear that, unless we can free the foundation of theology from mystery, no reformation worthy of the name is possible; for if the foundation is dark, the superstructure must be the same. I shall have occasion to return to the subject when I come to "Human Nature," meantime I have thought it necessary to make these remarks, even at the risk of anticipating what is to follow.

It will be remembered that, before commercial liberty was granted, the protectionists predicted that the land would be thrown out of cultivation. This was of course only a political cry got up to stop the triumph of liberty; and the cry about infidelity, when men begin to think for themselves on questions of faith, is the same. Is it not high time that both the clergy and the laity should put away childish things and think for themselves? We

are told that the Italians have now their destinies in their own hands if they will only act independently, and it is the same with the people of this country in the question of moral and religious liberty. If the people will now take the trouble to think and inquire, the Church will be forthwith reformed, when the moral and religious liberty of the British people will be accomplished and added to the civil liberty which has been conquered by our forefathers and long enjoyed by us.

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1. The Divine existence consists of a double nature, the one being spiritual and the other material; the material nature fills all space, the spiritual nature animates and governs the material nature.

2. This view of the Divine existence refutes the error of the spiritualists, who make God all spirit; and of the materialists, who make God all matter.

3. It is impossible to account for the creation of both matter and spirit without coming to the conclusion that the Creator is both material and spiritual.

4. The personality of God is distinctly perceptible under the theory now given, which is not the case with the theories either of the spiritualists or the materialists.

5. The materialists cannot admit that God is a person, as their theory involves the eternity of matter. The spiritualists cannot grant the personality of God, without assuming that matter is made out of nothing; but as that statement is both unscriptural and opposed to reason it must be abandoned; and when that is given up they cannot account for creation, which consists of matter as

well as spirit, so long as they make God to consist exclusively of spirit.

6. Pantheism identifies God and man, and involves the principles of Fate and Necessity; and if such be the correct definition of Pantheism, it is a theory which is opposed to Scripture and essentially sceptical.

CHAPTER II.

CREATION OF MATTER.

What Space contains. The Heavenly Bodies. From whence created. The Origin of Gravitation. Heat and Light. Non-eternity of Matter. Creation still going on. The New Theory of Concentration and Distribution. Sir Isaac Newton.

It has been ascertained that the immensity of Space is not a mere void, as was at one time imagined, but that it is actually filled with the elements of matter. Sir Isaac Newton was the first to announce this important fact, and he calculates that the elements in space are so fine that they are upwards of seven hundred thousand times rarer than air. If such be in reality the material nature of God, of which there is no doubt, it will be asked how the solid matter, composing the material universe, could be created out of a substance so extremely rare. The answer to this is obvious. Immense in size and endless in number as the heavenly bodies may be, yet in comparison with the immensity of space they are as nothing. The extreme rarity of the elements of matter in space therefore presents no difficulty to the theory, that all the heavenly bodies have been created out of it.

If we imagine that the material worlds were resolved into their original elements, and equally distributed throughout space, we ought to obtain some insight into

the origin of gravitation and motion. Not only would solid matter be annihilated, but all the laws and properties of matter would cease and disappear. Gravitation, doubtless, comes from the Concentration of Matter, and if so it would disappear with the distribution of matter. It would be the same with motion, for where there is a balance there can be no motion. Apply force to a ball on one side and there is motion, but apply the force equally to all sides and motion ceases. Heat and light, which are properties of matter, would likewise cease.

Prior to creation there would be no worlds, no gravitation, no motion. All would be stillness and darkness, and nothing but God and space, his essential attribute, would exist. The elements of matter being latent in space, all that was wanted to produce creation was the will and act of God. I have said that the Creator possesses a double nature: the one nature being material, filling all space; and the other spiritual, animating and governing the material nature. Now if the one nature acts on the other, of which there can be no doubt, we at once discover a power adequate, not only to call creation into being, but to sustain and govern that creation after it has been made. Intelligence being found in created man, that faculty, only in an infinitely greater degree, must be ascribed to the Creator. It is therefore not a mere speculation to infer that there must be an intellectual nature, as well as a material nature, in the Divine existence.

The Almighty wills the creation of nature after the fashion and plan dictated by his own wisdom, and Space, which was apparently empty before, becomes filled with

worlds, when all is activity and progress. The masses of matter now created divide themselves into globes, the larger masses becoming suns and the smaller masses planets. The Suns retain their fixity of position and their luminous appearances, and act as centres of gravity and lamps to lighten their respective groups of planets. The Planets in the course of time gradually cool down and become surrounded by a covering of water and air, and fitted for habitation. We learn from geology that a great number of ages were required for the preparation of the Earth for its inhabitants, and this being so, it may be assumed that the creation of matter, divided as it is into innumerable hosts of worlds, likewise occupied a lengthened period for its production.

If it is said that it would be more reasonable as well as more honouring to God to say that he made the worlds from something external to himself, I answer, that such a supposition involves a contradiction. We all grant that God is omnipresent, and if so it is impossible that God could create anything external to himself. It is clear that wem ust either deny the omnipresence of God, or admit that all creation is the offspring of God. Such then is the probable history of the creation of Matter or Chaos.

It is generally supposed that Scripture says that matter was made out of nothing, but that is a mistake, as no such statement is to be found in the Bible. What is there stated is, that the Earth was made out of chaos, or out of a confused mass of matter previously existing. If I am told that the creation I speak of is not a creation, but only a change, as the term "creation" means some-

thing made out of nothing, I answer, that it is not so, for the term "creation" is used in Scripture to describe the making of the world, not out of nothing but out of chaos. As well might we say that man is not a creation because he is made out of matter. To say that anything is made out of nothing, is not only opposed to reason, but, as I have said, to Scripture itself.

The great question which now calls for decision is, whether matter be a creation or eternal. That it is a creation I shall now endeavour to prove. Air and water are not eternal, for they have been evolved from the molten mass in the process of cooling. The soil is not eternal, for it has come from the action of the elements on the rocks. The aqueous rocks are not eternal, for they themselves contain the records of their origin. The igneous rocks are not eternal, as the aqueous rocks lying near them prove that they are of more recent date than themselves. In short, we know that all creation visible to us on the earth is non-eternal, and it only remains that I should show that even the molten mass which is hidden from us in the centre of the earth, and out of which all these formations have come, is likewise a creation.

The proof I offer that the worlds are a creation is, that the entire Universe bears the mark of one common origin. All the heavenly bodies are governed by the same laws of gravitation, motion, light, and heat; and as all the worlds are thus linked together in one universal whole, it seems to be only a fair inference to conclude, that all have originally come from one source, and that that source is God. That the whole universe has come out of space, and that there was a time when no world

existed, there is not the slightest doubt in my mind. It is much easier to believe that one Almighty Being had no beginning, than that an infinite number of worlds had no beginning. It is necessary that we should accept one or other of these beliefs, for if we reject both, we must disbelieve our own existence; for nuless there had been an uncreated origin, it is very certain that there could have been no existence whatever.

The result of the whole inquiry may be stated thus. "If gravitation comes from the concentration of matter, it is certain that it would cease with its distribution."

I offer this proposition only as a hypothesis, but this I may say, that as it is one which accounts for all facts and contradicts none, it is a theory of so high a character as to amount almost to a certainty; to accept this hypothesis is in theory to solve the problem of existence, and if that problem may now be considered solved and set at rest, the foundation of a new and better philosophy is laid. I repeat that I offer no proof that the worlds were ever non-existent, for in the nature of things no such proof is possible; all I pretend to show is how matter, gravitation, and motion may have been created and brought into existence, and that I think has been shown. The proposition itself may be proved, but whether or not matter was ever diffused, it does not pretend to prove. The mind is apt to confound things that are distinct, I have therefore stated my proposition as clearly as I can, so that no misunderstanding as to my meaning may be entertained. I believe this to be a new discovery, and as such I venture to offer it to the scientific world.

Newton was the discoverer of the existence of gravi-

tation, but not of its origin; consequently the present work, which gives the origin of gravitation, carries philosophy a point beyond that to which Newton brought it. Sir Isaac arrived at his results by figures, while I got mine by working up from the facts of physics and history. I began with the events of Providence, and went on step by step until I arrived at the source of Providence; and it was solely in consequence of carrying physics and morals on simultaneously that my results were obtained. For two years (1848–50) scarcely a day passed that did not add something new to my previous stock of knowledge; and this was obtained by reasoning from physics to morals, and from morals to physics alternately; and although the results appear simple when condensed into the present volume, yet the working out of these results would fill many such. I shall now give two extracts from Newton's Principia.

"In God are all things contained and moved; He suffers nothing from the motion of bodies, which find no resistance from the omnipresence of God. He is void of all body and bodily vigour, and can therefore neither be seen nor touched. Thus much concerning God; to discourse of whom, from the appearance of things, does certainly belong to natural philosophy. . . . Hitherto I have not been able to discover the cause of Gravitation, and I have framed no hypothesis. To us it is enough that gravity does really exist and act, according to the laws which we have explained, and abundantly serves to account for all the motions of the celestial bodies."

Newton surpasses all his predecessors as a philosopher on physics, and it is only to be regretted that he, like Bacon, should have stopped there, and not gone for-

ward to morals. If Newton had taken morals along with him, that would have carried him far beyond what he attained to, not only in morals, but in physics; for I maintain that morals and physics act and react upon each other, like the soul and the body, and, consequently, it is impossible to complete a sound system of physics without carrying along with it a system of morals. That Newton was alive to the importance of morals there is no doubt, for he has left a voluminous mass of manuscripts on prophecy; but that such a great mind should not have gone beyond that is not easily accounted for. I can understand how so close a study in figures should have unfitted Newton's mind for the study of morals; and that is possibly the explanation why he, who shone so brightly in physics, should have been deficient in morals; for when the mind once tastes the delights of a mathematical demonstration, it is difficult to satisfy it with the proofs belonging to morals, which, although quite as strong, are of a totally different kind. I say, it is probable that, finding difficulty in obtaining mathematical proofs in morals, Newton looked for such from prophecy,—a difficulty which I hope the present work will show to be groundless.

The difficulty which I have assumed to have been felt by Newton, in turning from the study of matter to spirit, must be felt by everyone who has paid the slightest attention to science; and that difficulty, no doubt, arises from the exclusive attention given to physical science, to the neglect of moral science in our colleges. The mind of the scholar has taken a material bias, which unfits it for the study of morals; for we may

rest assured that we cannot indulge in exclusive study without producing crotchets, exaggeration, prejudice, and distortion; and the present state of the scientific world, which is all physics and no morals, undoubtedly produces these evils,—evils which will prevent any further advance in science until they are removed by the induction of morals into the system. And if in these pages the first step has been taken towards this important object, it will be the beginning of a new era in science and philosophy.

If I am asked what possible connection these researches in the heavens can have with religion and morals, I answer that they are calculated to remove a load of scepticism from religion, which has been so severely felt as to make the Church look on philosophers and their studies with jealousy and mistrust. Now I hope it will be seen that nothing but good comes from light, whether in religion or in anything else. In now passing from that which is above nature, the proper field of philosophy, to nature itself, we enter on the wide field of science, and its manifold divisions and sub-divisions, where we may hope to gather the materials of Morals and Religion in endless variety.

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1. Gravitation, Motion, Light and Heat are caused by the Concentration of Matter.

2. The original law of Rest and Equal Distribution of the elements of matter in space is supposed to be impressed on the atoms of matter now existing, and the suspension of that law, by the creation and concentration of matter, causes Gravitation.

3. The vast difference in the size of the Suns compared with the Planets is one of the great causes of the movements of the Planets.

4. It is generally supposed that all the solar systems revolve round an universe centre of gravity, but I am disposed to question that theory, for it is quite possible that the various solar systems are at rest, and balance each other in space, and are thus the pillars on which the whole system rests.

5. Recent discoveries in astronomy afford every reason to believe that the work of creation is yet going on, and that masses of unformed matter will yet be discovered, from which new worlds are being made.

6. It is impossible to account for creation without recognising the act of God's will and power, not only in calling creation into being, but in upholding and governing that creation after it has been made.

7. Philosophy proper is confined to that which is above nature. The term "Philosophy" is likewise used to describe the scientific treatment of any subject.

8. The new theory of concentration and distribution may be illustrated by a field of mown grass. Before the grass is concentrated into ricks dotted over the field, the hay is equally distributed, and being balanced there can be no gravitation, but when the hay is gathered into heaps there is gravitation. That concentration actually does produce gravitation, admits of positive proof, and that being so, it follows that gravitation would cease if the worlds were dissolved.

CHAPTER III.

THE HISTORY OF NATURE.

Out of Chaos all subsequent Creations. Water and Air. The Soil and Rocks. Fossil Plants and Animals. Geology and Chemistry. Existing Plants and Animals. Man. Life and Mind. The Cause of Epidemics. Knowledge to be added to Faith.

I HAVE already described the creation of the rude matter composing the globe which we inhabit, and I now proceed to take up the history of creation at that point, and to narrate the various formations and creations of animate and inanimate things in the order in which they have been produced. Water and Air must have been created before the rocks were formed, as the oldest rocks known, the Silurian series, are of aqueous origin. It is therefore certain that water and air were the first creations after the rude mass. That water and air, which are matter in a liquid and aërial form, have been elaborated out of the rude mass there is no doubt; and as the heat of the Earth would then be nearly as great as the Sun, there is no difficulty in accounting for these creations, especially as we know by chemical experiment that air is composed of gases and that water may be obtained from them. The first step in the act of preparing the earth for its future inhabitants was therefore taken when the Ocean and the Atmosphere were produced.

The shape of the Earth is that of a sphere, flattened at the poles; the diameter from north to south being about sixteen miles less than from east to west. This peculiar shape, which is common to all the heavenly bodies, is caused by the rotation of the earth on its axis. As the earth rotates on its axis at the rate of one thousand miles the hour, this enormous velocity is sufficient to account for its shape, on the assumption that the earth was originally in a soft state. The planet Jupiter goes round his axis at a much greater speed than the earth; we accordingly find that the flattening of the poles in that planet is much greater than on the earth. This proves not only that the shape of the globes is in consequence of their rotation, but that the degree of flattening is in proportion to their respective sizes and speeds. These facts prove that at one period the planets, including the earth, must have been in a soft state, for if they had not been so no flattening could have existed. The centre of the earth doubtless still retains its fluid state, of which the lava that has been produced from innumerable extinct volcanoes in various parts of the globe, and that which is now issuing from the volcanoes still in action, is the evidence.

The surface of the earth we call its crust, or its solid part which rests on the fluid matter below. The thickness of this crust is supposed to be about forty miles. It has not been pierced to a greater depth than about half a mile, although strata to the thickness of thirteen miles and a half have been traced to lie on each other; but as the heat is found rapidly to increase in a regular ratio as we descend, it is calculated that the liquid

matter cannot be very far off, and probably not more than the distance I have stated. As the entire diameter of the earth exceeds 8000 miles, it will be observed that its solid portion bears only a small proportion to its liquid parts. It is from this enormous mass of liquid fire in the bowels of the earth that all those great convulsions which have from time to time revolutionised the whole of its surface and buried their myriads of living plants and animals have come. Vast as have been the effects of these upheavings of whole continents out of the sea and of submerging of others, these changes are not greater than the agency, the molten mass below, which has been employed to bring them about. That all these changes, and the countless ages which have been occupied to produce them, were absolutely necessary to the progress of creation, we cannot doubt; and that they could not have been effected in less time or by a more direct method is equally certain, as in that case it would otherwise have been ordained.

The crust of the earth consists of a series of layers of different descriptions of rock, which may be likened to the leaves of a book, both as regards their number and regularity. These layers are interrupted by masses of igneous rock, or by different descriptions of lava, such as granite and trap, but with that exception covering about one-tenth of the globe; the whole of the surface of the earth is regularly stratified and divided into layers in the manner described. One layer of rocks contains the remains of marine animals and plants, while another lying immediately above contains the remains of freshwater animals and plants; and these alternate movements from

sea to land, and from land to sea, have been several times repeated.

Each new layer of rocks shows the introduction of new plants and animals, superior to those which have gone before; and in this way organic creation went on improving,—a work which must have occupied a long series of ages. At first no organic life appears to have existed on the earth, for in the Cambrian rocks, which are the oldest known, no remains of plants and animals have been discovered. In the Silurian strata and Old Red Sandstone, the next oldest rocks, plants and fishes begin to make their appearance. In the Coal-formation and the New Red Sandstone these are more abundant, and of a better description. But it is not until we come to the Lias, the Oolite, the Chalk, and still more recent formations, that we find quadrupeds and other superior animals; but in none of all these rocks are the remains of human beings to be found. We have now found that the Creator began his work with inferior creatures, and gradually went on improving, by the introduction of superior animals, until at last, to crown the whole, Man was created.

That the stratified rocks were deposited under the sea, and in freshwater lakes in the shape of mud or gravel, there is no room for doubt; for sea, shells, and plants abound in them. The floods and rains from the land would, in the course of ages, wash down the rocks, after they had been softened by the action of the atmosphere and by the frosts and snows of winter, and deposit them in a pulverized state in the bed of the ocean. Mud and gravel would there be hardened, and become stratified

rock, in consequence of the enormous weight of waters resting upon it, and the length of time to which they would be exposed to the pressure of the sea.

Such being the origin of the stratified rocks, they must have been originally deposited level; but as we do not find them to be so, their present distorted state has still to be accounted for. On examining the rocks themselves, we find that they are everywhere broken into fragments and laid on their edges. These breaks, called by the miners faults or slips, which have been traced to extend to half a mile in depth, do not appear to have occurred suddenly, but to have been produced very slowly. The motion of the molten mass below has doubtless been the cause of breaking the layers into patches; and although we everywhere find the stratified rocks lying in a slanting direction and broken into fragments, they must have been originally deposited as level as a floor, and without breaks. Such, then, is the history of organic and inorganic creation, read in the language of the rocks and the shells,—in other words, a brief outline of Geology.

I have now shown that the formation of the original chaos into a habitable world, with its aqueous and aërial coverings, was the work of ages, and that such creation was effected, not by the direct acts of the Deity, but by indirect acts, through the medium of the laws of nature,—the action of the atmosphere on the rocks, on the one hand, and the movement of the molten mass within the earth on the other, being the means by which the world was brought into its present state and made habitable. Now as the Creator has formed the rocks, mi-

nerals, and soil through the intervention of nature itself, and as the creation of plants and animals went on simultaneously with that formation, there is a high probability, in the absence of all evidence to the contrary, that plants and animals were created by natural means, as well as the rocks and the soil. It may be more difficult to discover how organic nature has been made, than to point to the means employed for the formation of inorganic nature; but our inability to make such a discovery is no proof that organic nature was not created by natural means as well as inorganic nature. As the original matter, with its properties or laws, was made out of the substance of God, and as that substance must necessarily be endowed with life and spirit, it is not difficult to conceive how the creation of plants and animals could be effected by natural means, although we may be unable to point to the precise means adopted. One thing is very certain, that it is much easier to account for organic creation upon the natural or indirect method, than upon the supernatural or direct method.

Such being the facts of creation, it is evident that we cannot accept the literal reading of the Scripture account of that work. For "six days" we must read countless ages, and for the direct creation of plants and animals we must read the gradual plantation of these spread over millions of years. It is vain to try to twist facts, to make them agree with the literal reading of Genesis; for, do what we will, the records of the rocks remain to contradict that reading. He is not a friend of humanity or of religion who tries to deceive either himself or others on this subject of creation; for while he thinks

to exalt his Maker by a theory of creation which is contradicted by that Creator's own work, he makes God say one thing and do another; and thus, instead of exalting our Maker, he calls in question his consistency, and therefore his perfection. Truth alone can produce good, or be pleasing to Him who is truth itself; and he alone is truly religious, who interprets the Scriptures in the light of truth and evidence.

Having shown how the soil, rocks, and minerals, and animal and vegetable matter have been produced, if we now analyse these substances, this ought to give us the science of Chemistry. The ancients imagined that all substances came from one, or at most four or five substances, namely, water, air, fire, and solid matter. This was, of course, a mere conjecture, which was all that the deductive philosophy could give. But in going to the substances themselves, and in subjecting them to chemical analysis, it is found that the numerous substances occurring in nature could not be reduced below sixty. As the science of chemistry advances, this number will no doubt be further reduced, and it is possible that it may yet be brought within four or five, as the ancients imagined. Further, although we may not be able to reduce the number below five or six, yet it doesnot follow that all substances may not have come from one original substance, although we may never be able to prove this by actual experiment. And that all nature has come from one original substance I do not doubt.

The shop of the chemist is filled with a great variety of different substances. Now where do all these come from? Very few of them are to be found in nature;

and if so, where are they got? They have been produced by the chemical combination of one substance with another, the product being a new substance. It is from this source, which is effected by chemical action, that all new substances come, and there appears to be no limit to the multiplication of such new substances. It has been found that substances will not combine with each other except in certain definite proportions, and that if more than these fixed proportions are put together, a residue is left; and so unalterable is this law of nature, that tables of chemical equivalents have been prepared, and are in constant use. This law of combination, or of affinity and repulsion, is impressed on the atoms of matter, but beyond that fact we know nothing. This law is called polarisation, for the want of any better name to describe it.

I shall now proceed to inquire into the nature of Life and Mind, those principles which distinguish Organic from inorganic creation. I shall speak of these two principles as one, for in the present imperfect state of science it would be difficult to treat of them separately, without danger of falling into error.

It is out of vegetable and animal matter, and out of water and air, that the human body is created and nourished. While endowed with life, the human body is not subject to that law which causes animal matter to decompose; for so long as the body is animated by life and mind, the laws of matter are held in abeyance, and the body is governed by life and mind. There is a constant conflict going on within the body between life and matter, and this struggle gives rise to bodily disease.

When life is in the ascendant the body is said to be in health; but when matter prevails, health declines. Life, with its plastic hands, is therefore under God, the great physician within, never ceasing in its efforts to repair injuries and uphold its dominion over the body. Here we discover the effects of Life and Mind; but beyond recognising these principles by their effects we know nothing of them.

Matter, with its properties, is derived from the substance of God. This matter is of course not the same as the substance of God, for it is created out of that substance, and different from it. The same may be said of life and mind: these principles are derived from the spirit of God, and are, like matter, different and distinct from the life and mind of God. Life given to a plant is not the same life as God's life. Life and instinct given to an animal are not the same as God's mind and life. Life and mind given to man are not the same life and mind which belong to God.

The Brahmins hold that the soul of man may be compared to a drop of water, which is separated from the ocean so long as the soul is united to the body; but when the body dies, the soul returns to God, and is absorbed in him like a drop of water when it returns to the ocean. This doctrine certainly indicates a species of immortality, but not that immortality which is in accordance with the ordinary acceptation of the term, for the Brahmin doctrine fails to show how the individuality of the soul could be maintained after death. Now if we hold that the mind and life of man are different from the mind and life of God,—which necessarily must be the

case, seeing that there are innumerable kinds of life and mind in the world,—it is preposterous to suppose that any or all of these different minds and different lives are identical with the mind and life of God, which is a unity, and we at once perceive how the Soul cannot be lost in God when it leaves the body.

The Soul cannot return to God and be there absorbed, for it is different and distinct from the spirit of God; it is different at birth, and it is still more different at death; for between birth and death a character, a soul, and an individuality have been impressed on it by the experience of this life; and if the soul of man is immortal, of which there is no doubt, it will live to all eternity distinct from God. We read that at death the soul is to return to God who gave it; and if this is to be taken in the literal sense, which is possibly the true interpretation of the passage, the soul will retain its individuality as perfectly in the next world as it does in this world. If, on the other hand, the soul is to receive a material body in the next world, the next life will approach nearer to what the present life is; but as respects its individuality, that will be the same in either case. Here then we see that, in theory, the great doctrine of Immortality is quite consistent with the evidences of creation now defined and explained.

Man being formed out of matter, and matter having been formed out of God's own substance, it will be perceived that God can with the utmost facility impart the principles of Life and Mind, and that in every possible variety and of every species. To one species he gives life without mind or sense; to another, life with only

enough of sensation to enable it to provide itself with food; to a third, life with instinct; and to man he gives life with reason, conscience, and the higher sentiments.

Man, for whose use the world appears to have been created, cannot make use of the mineral substances of the earth; plants therefore have been created, that they may extract nourishment from the soil, and from air and water, and elaborate these into food fit for his use. Man and animals extract oxygen from the air, and give out carbonic acid; plants, on the other hand, receive carbonic acid and give out oxygen; so that a distinct relationship subsists between plants and animals, and between them and the atmosphere. What animal life uses is produced by plants, and what plants use is produced by animals. These facts indicate that a due mixture of animal and vegetable life must, to some extent, be essential to a healthful state of the atmosphere; for if either animal or vegetable life is in excess, the air must want some of its gases. It is probably from this cause that epidemics, such as the cholera and cattle murrain, in the animal kingdom, and the potatoe-rot in the vegetable kingdom, take their rise. When an evil goes to an extent which endangers the stability of the whole system of nature, nature's laws step in and correct the evil, and the instances of the potatoe-rot and the cholera are recent remarkable examples of the operations of this law.

In all these wonderful provisions of nature, described in the present chapter, in producing, preserving, and correcting, the reader cannot fail to discover the Wisdom of the Creator, in designing and carrying out so wonderful a work as Nature. That the whole system of

Nature was planned and foreseen by God, when he first brought it into existence, I do not doubt; for I cannot imagine an all-perfect and all-powerful God, having to add to or amend his original design. But while this is my own belief, it is possible that God may, owing to the employment of the free agency of man, have from time to time, during the progress of creation, and ever since, changed or amended laws, so as to counteract any evil tendency introduced by man; but as these changes would be general, as well as the original laws themselves, they do not come under the denomination of miracles. Miracles imply a partial arrest of existing laws, but, with the exception of the miracles of the Bible, there is no instance on record of any arrest of the general laws by which God orders all things.

I think it was Dr. Chambers who said that, complex as nature appears to us in detail, yet if we could look behind the scenes, and observe the laws by which it is carried on, all would be beauty and simplicity, and I trust the history of Creation now given will not appear the less probable because it is so simple. Is not perfection simple, and will not complexity give way to simplicity, as knowledge advances?

It may be thought of little practical importance for man to dive into the mysteries of nature, but so far from that being the case, it is by that very inquiring spirit that man acquires a dominion over nature; and the more that dominion is extended, the more will his mental and material worth be increased, and the better will he perform his great mission in this life—the improvement of nature, or Civilisation.

I trust I have now collected the main facts bearing on the history of Creation, both inorganic and organic, and that I have honestly and without prejudice endeavoured to draw conclusions in accordance with these facts. I have shown, 1st, that the rude Matter, with its laws, was originally created by the direct act of God,—by his Will, acting on his Substance: I have shown, 2nd, that that Matter was formed into a world, fit for life, by natural means, in other words by the indirect action of general laws; and, 3rd, that in all probability plants, animals, and man were likewise created by natural means. The first and the third of these conclusions do not appear to admit of any positive proof; I have, therefore, only spoken of them as assumptions and probabilities; but the second admits of a positive proof, namely the evidences of geology. That the middle arch of GEOLOGY should admit of positive proof is extremely satisfactory, for now we may stand on a sure basis, from which reason may soar up to God on the one hand, and reach down to man on the other. And in casting about for theories to meet known facts, there is no saying what may yet be discovered; for it is impossible to assign a limit to the capacity of reason to unfold the mysteries of existence. Probably all that man can ever reach is a theory which will account for all known facts and disagree with none; and with that result, which is distinctly within the province of man, for all practical purposes, the great riddle of nature would be solved.

The following extract from Mr. Miller's last work, 'The Testimony of the Rocks,' a book which he did not live to see published, will speak for itself:—

"I have been compelled to hold that the days of creation are not natural days, but prophetic days, which stretched far back into bygone eternity. After in some degree committing myself to the other side, I have yielded to evidence which I found it impossible to resist, and such has been my *inconsistency*—an inconsistency of which the world has furnished examples in all the sciences, and will, I trust, continue in its onward course to furnish many more."

There is a striking analogy between the career of Mr. Miller and that of Sir Robert Peel; for Mr. Miller was to Calvinism what Sir Robert was to Protection. Mr. Miller spent his life in refuting the evidences of geology as regards the interpretation of the Bible, and died by his own hand soon after writing his recantation. Sir Robert Peel spent his life in refuting the free-traders, and, soon after changing his opinions, died by an accident rendered fatal by a broken heart. While both men are to be applauded for their courage and honesty in confessing the truth, yet theirs is not a life to be coveted, the latter end of which was not peace. Let it not be said that it is a pity not to allow the dead to be buried in silence, for I would gladly draw a veil over this sad story; but I am writing in the interest of the living, and where can I find lessons richer in wisdom than the grave? Now what is the moral that Miller's life teaches? It teaches us to be humble—and true nobility is ever humble—diffident as regards our own opinions, and tolerant of the opinions of others.

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1. Creation has come partly from the will of God and partly from the nature of God. The Almighty had cer-

tain elements to work upon,—those originally in space; and out of these elements he has made the best possible world for the purpose of producing a race of uncreated and independent Intelligencies to be gathered from experience.

2. Nature is evidently one scheme, carried on by general Law,—the only method of Divine Government which would conservate the principle of free will and be just to all.

3. It may be accepted as an axiom that all creation is good and perfect as a means to an end; but while nature is good, much evil exists. Evil may be arranged under three classes: 1st, original evil; 2nd, social evil; and 3rd, unavoidable evil.

4. Original evil, or want, is ordained for the purpose of calling forth man's intellect and higher feelings, so that the interests of civilisation may not be neglected, and it is man's mission in the world to remove these evils. Social evils:—many of these may be removed by man, while others are unavoidable alike to God and man. Unavoidable evils come from the impossibility of the Creator doing anything that involves a contradiction, or which is beyond or contrary to the Divine nature and constitution.

5. The first creation is Water and Air, which have been elaborated out of the rude mass of the world when in a highly ignited state.

6. The peculiar shape of the Earth, flattened as it is at the poles, and the existence of an organised crust, prove that at one time the Earth was nothing but a molten mass of matter. Earthquakes and the lava now

issuing from volcanoes, prove that the centre of the earth is still in a soft state.

7. The molten mass in the bowels of the earth, and the laws of nature, have been the means by which the Almighty has created, and from time to time improved, the world.

8. The crust of the earth, divided as it is into regular layers of strata, some of marine and others of freshwater origin, proves that the surface of the earth has several times been sea and dry land alternately.

9. The creation of plants and animals, with the exception of existing species, has gone on simultaneously with the creation of the rocks. The creation of the rocks, and the plants and animals imbedded in them, must have occupied countless ages in their production.

10. The second creation is the Cambrian rocks. These are of aqueous origin, and the oldest rocks known, and in them no trace of living creatures or plants is found.

11. The third creation is the Silurian rocks, and the Old Red Sandstone, with their inferior races of plants and animals. The fourth creation is the Carboniferous formation, with its improved races. The fifth creation is the Oolite and Chalk, and more recent formations, with quadrupeds and other superior plants and animals.

12. The seventh and last creation is Man, and the numerous plants and animals now existing. There is every reason to suppose that all the creations of animate and inanimate things since the first creation of the molten mass, have been effected, not by direct acts, but by the indirect acts of the Almighty, that is, through the medium of nature itself.

13. The laws of nature are the means by which God creates, preserves, and corrects nature. These laws may be constantly undergoing changes, effected by the direct acts of the Almighty; but as these changes are general, as well as the original laws themselves, they do not come under the denomination of miracles.

14. Miracles are the partial arrest of existing general laws. With the exception of the miracles of the Bible, there is no evidence of such ever having been resorted to. A general recourse to miracles would indicate a want of perfection, either in the Creator or in creation.

15. Geology, which is the history of creation, stands pre-eminent among the sciences as the instructor of man. There, as on a rock, we may stand, and in tracing the footprints of creation at our feet, we may ascend from the work of God up to God himself, and from the feeble efforts of creation up to its highest attainment. This great instructor has been dwarfed and kept under by the intolerance of the age, and the power of this instrument may be estimated by the number of books which have been written to twist and misrepresent its facts, so that erroneous interpretations of Scripture might be vindicated.

16. To interpret nature apart from religious and moral influences and conclusions, is to rob it of its brightest jewels, and to dethrone creation from its high position as the natural instructor of man. Man is provided with two revelations to direct him in this life,—the light of Nature and the light of Scripture, and it is only by making use of both, in the reflected light of each other, that the whole truth is to be found. Had this fact been known

and acted on by the world only fifty years ago, it is impossible to say to what degree of perfection religion and civilisation would have attained in our day.

NOTE.—It has been suggested that lectures should be established in the British Museum, to make its treasures available to the people; but if duly qualified guides were appointed to conduct visitors through the Museum, and point out and explain its various objects, that would be of much greater service than lectures. Without such assistance the Museum is comparatively uninteresting to visitors, and as a school of natural history and art for the people, it will remain a dead letter until such guides be appointed. The visitors would gladly pay a moderate fee to the guides, and I am sure that literary and scientific young men would gladly enter the service, and I shall be glad if this suggestion be taken into consideration by the managers of the Museum.

CHAPTER IV.

THE GOVERNMENT OF THE WORLD.

The Cause of different Events. Predestination tested. Foresight limited. Freewill exists. God no respecter of Persons.

THE world may be divided into two distinct parts,—external nature and internal nature. External nature comprehends the Earth, the Atmosphere, the Physical Laws, and the Human Body. Internal nature is the Mind, and it will now be my object to ascertain how these two worlds of external and internal nature are carried on and governed. External nature is a system carried on by general laws; but this machine, if I may call it such, is worked by man as a free agent. Internal nature may likewise be called a machine; for while the mind is free to choose, all its powers have been born with us, either in an active or a latent state. The whole machine of nature is good and true in itself as a means to an end; but its results depend on how it is worked, for if man works the machine badly the result is Evil, and if well, the result is Good.

If I am told that the Will is not free, for as there can be nothing without a cause, every motive must have a cause, I answer that such is a mere assumption, and at variance with fact, seeing that we actually possess the

power of choosing, independent of all causes. We all know that human government is carried on by general laws as well as the Divine government, and we cannot call the government of this or any other country a government of "necessity," for along with human government is associated individual liberty of action; and if it is impossible to call human government the government of necessity or of predestination, I ask upon what principle can the Divine government be supposed to be based on such principles?

We read that there is only one event to all; and paradoxical as this may sound, seeing that different events happen to all, yet when we examine the statement more closely we find that it is positively true. The explanation of the enigma is this: while it is true that there is only one event to all, yet, owing to the different circumstances in which every man finds himself compared with every other, that "one event" produces a different event in the case of one and all. The same may be said of human laws, which are also general. The king issues his decree: that is the one event to all his subjects; but as the decree finds every one differently circumstanced to every other, it produces a different event to every man. The Divine government, by general law, is the only possible system by which equal justice could be dealt out to all, and the experience we have of human laws is sufficient to show that general laws are essentially just, although in their effects, owing to the different circumstances in which one and all are placed, one man may seem to be favoured more than another. This result is in harmony with Scripture, where we read that God is no respecter of persons.

A prevalent idea exists that God predestinates one man to favour and another to disfavour; and do what we will, such edicts are imperative and cannot be resisted. Now this is nothing less than the language of an arbitrary government, from which neither justice nor good government could result. No proof of the existence of such a government can be offered, as the invariable testimony of experience is that the Divine government has no respect of persons.

We all know and acknowledge that the public mind governs the destinies of a nation; and if the national will governs the nation, the individual will must govern individuals; for what is a nation but the aggregate of individuals? The Will, like everything else in nature, is progressive. In a low state of civilisation or education the will is weak; it is then so governed and ruled by the passions and feelings that it can scarcely be said to be a will at all,—certainly not a free will. But as civilisation advances, and knowledge and reason come into play, the tyranny of ignorance and evil feeling is thrown off, and the will becomes developed and free. If we say that man, in a partially civilised state, is devoid of a free will, that would be, practically speaking, true; but upon that principle we might likewise say that man is not a reasonable being. We must view man from his best state, that of civilisation, and then we cannot fail to recognise a being possessed of a will which is free. The will of course will be influenced by knowledge and reason, as well as by feeling and circumstances; but it is absurd to say, because it is so influenced, that it possesses no choice of acting or of willing. The existence of reason is the

proof that we enjoy liberty of choice; for if we had not been accustomed to judge and choose, Reason could not have been developed within us, for that power comes from experience.

The occurrence of events arising from causes which we are unable to unravel and account for, is one reason why the idea of predestination takes so strong a hold of the mind. Not being able to divine the causes of events, what are we to think of them? In this dilemma the mind, unwilling to be baffled, resorts to the idea of fate, or predestination, as the only possible explanation of such events. Another reason which enrols so large a portion of mankind in the ranks of predestinarianism, is that that dogma is pleasing. The mind is naturally indolent, especially in those who have not undergone the discipline of much thought; and to believe that everything has been settled and arranged for us, by one who knows what is best better than ourselves, is no ordinary consolation to the mind. Those two causes—the one, the observation of events which have the appearance of being fated, and the other, that the doctrines of fate and predestination are pleasing to weak human nature, and save the mind a world of trouble in casting about for causes, which often reflect on our own conduct, —I say these two causes are quite sufficient to account for the wide spread of doctrines which are as weak in argument as they are evil in tendency.

The absence of foresight as to future events is a proof that the will is free; for if the will and acts of man were predestinated, the philosopher would be able to read the future. Now, what is the fact? No man has been able

to arrive at even a fair approximation of the future. If I understand Mr. Buckle rightly, he promises to unfold the future to us, but that I think he will find to be a vain attempt. I grant that we possess a partial power of foresight, arising from the invariable results of external nature; but that foresight is so very limited, that it is impossible to predict a single future event of history by it. James Watt discovered the steam-engine, and Chemistry discovered the electric telegraph; now as these inventions, are new to history, it is quite clear that those events which are turning the world upside down could not have been foreseen. And where would all the prophecies of the Buckles of the last century be, when they are compared with the present times? Macaulay is one of the most eminent of historians, and he predicts that some day St. Paul's will be in ruins, and that the Pope will once more reign in England; but if we are to have a new Protestant Reformation, which is more than probable, what will become of the historian's predictions? I grant that, if we could define the causes of events, we could foresee the effects of these causes; but what are those causes which ever elude the foresight of man, but his "free will" of choosing one thing or rejecting another? Had Watt not chosen to publish his invention, we should never have had it; and if I did not choose to publish the present work, but rather to commit it to the flames, these pages would never be seen.

If I am told that, although we cannot foresee the future, this is no proof that the will is not governed by necessity, I answer that we know from experience that we possess the power of choice. What is judgment if

we have no choice? Knowledge alone would order all things, but we know that judgment has quite as much to do with the actions of man as knowledge. A youth who chooses a profession exercises his judgment in that choice; in marriages we choose, for I am not one of those who believe in marriages in heaven. The judge on the Bench, and the jury in their box, both judge. The editors of the press, when they comment on the passing events of the day, judge; the statesman, who stands at the helm of affairs, judges; and the public, who support or oppose that minister, judges of his acts.

The result of the whole inquiry is, that while the government of the world is carried on by general law, it is not a government which acts from necessity, fate, or predestination; for as the will is free, no such principle can be attributed to it. External nature acts from necessity, but internal nature is free, and the combination of these two elements produces a government which is free from the stigmas of fate or predestination. This is the only result which is consistent with Revelation, Religion, and Responsibility, for if man plays no independent part in life, he is a mere passive machine, and not a responsible being. I have shown that it is by ignoring facts and evidences that the sceptics come to wrong conclusions on this fundamental question; for if the data on which reason acts be defective, the results must necessarily be the same; and such is the error which led Spinosa and Voltaire so far from the truth.

The following extract from Mr. M'Cosh's new work, 'The Intuitions of the Mind,' gives so clear a view of

the position of the Calvinists, on this great question of the will, that I need offer no apology for its length.

"The will is free. In saying so, I mean to assert, not merely that it is free to act as it pleases,—indeed it may often be hindered from action, as when I will to move my arm, and it refuses to obey because of paralysis. I claim for it an anterior and a higher power, a power in the mind to choose, and, when it chooses, a consciousness that it might choose otherwise. This truth is revealed to us by immediate consciousness, and is not to be set aside by any other truth whatever. It is a first truth equal to the highest, to no one of which will it ever yield. It cannot be set aside by any other truth whatever, nor even by any other first truth, and certainly by no derived truth. Whatever other proposition is true, this is true also, that man's will is free. So much is clear, so very clear that any attempts to make it clearer will only darken it. The difficulties which encompass this subject do not arise from free will itself, but from its connection with other truths. First, there is the Divine Foreknowledge and the Divine Sovereignty doctrines (Predestination and Election) which recommend themselves to high reason, and which are found in the Word of God. Secondly, there is the appearance of causation in the mind, even in its voluntary acts."

Here the learned writer confesses that he entertains two sets of opposite opinions,—the one, that we possess a free will and the power of choosing, and the other, that God overrules that will, and therefore foresees all that man's will is to perform for all time coming. In accepting Free Will, we are of course bound to give up the idea of God's foreknowing the acts of man; for to say that God foreknows the acts of a free will is tantamount to saying that man has no will of his own. It is

plain that if it pleased God in his wisdom to endow his creatures with a free will, which of necessity deprived himself of foreknowledge of what that free will would perform, that does not detract either from the goodness or power of God. On the contrary, it proves how infinitely great and powerful God must be, that he could create a race of beings who were to be in a great measure the architects of their own souls and destinies. I have shown that a large portion of nature—external nature—is governed by general law, and to that portion the foreknowledge of God must extend; but as regards internal nature, as it involves a contradiction to imagine that God foresees what man will do, it is probable that the foreknowledge of God is limited to some extent.

It is because man will not follow truth and consistency that he makes no progress in knowledge, and the extract I have given from a leading light in the ranks of the Calvinists proves this very plainly; for while the writer tells us he knows the truth, he in the next sentence refuses to submit to it. Now if we wish to see the world advance, and sin and misery die out in the land, we must no longer halt between two opinions. The Calvinists have unwittingly allied themselves with scepticism in this matter, and if we judge of a creed by its supporters, the Calvinists have certainly gone into the wrong lobby on this fundamental question of the will. If I have now made this matter clear, let us be men, and reject all opinions and doctrines which detract from the great truth, that man is in reality a free agent and a fellow-worker with his Maker. The interests of religion and civilisation alike demand this sacrifice of long-che-

rished opinions, and then every obstruction to the reformation and progress of the Church and to the restoration of her unity will be taken away.

Reasoning upon axioms is easier and more pleasant than reasoning from facts, consequently the former is preferred to the latter. Facts are dry, they are apt to jar with existing opinions, and they are troublesome to collect and recollect. For these reasons facts are not popular, either with the author or the reader. It is however certain that without facts truth cannot be found, for reasoning which ignores facts is not truth at all. Take the question of Free Will as an example; if we reason on that subject without facts, we shall soon give free will up in despair; but take facts along with our reasoning, and we shall find no difficulty in discovering the fact that we actually possess a will. The greater part of this book consists of facts, and although these may appear dry, yet I hope that fault will be more than compensated by the new opinions which I shall be able to bring forward, owing to the method I have taken of beginning with facts, and going from them to principles.

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1. External Nature is carried on by a system of general laws which are just to all men, and, so far as that can be avoided, they do not interfere with man's will.

2. Internal Nature is a machine capable of civilisation, but as man possesses liberty of choice, that development is dependent on his own will and exertions.

3. The reason why the sceptics make out that man has no will is by reasoning on defective and false data;

for on data which ignore facts, or facts which are not facts, they must come to a wrong conclusion.

4. The feeling of responsibility is the proof that we have the power of choosing, for if we had not that power there could be no such feeling. We are triumphantly told that every feeling has a cause, but what but free will is the cause of responsibility? I grant that every action has a cause, and when we act of our own free will, our will is that cause.

5. The sceptics cannot prove that we have no free will, but those who believe in responsibility can, for the conscience is that proof. These results show that scepticism and Calvinism are agreed on the question of Predestination, and that the High Church and sound Philosophy are opposed to it.

CHAPTER V.

HUMAN NATURE.

Good and Evil defined. Origin of Evil. How Civilisation begins. What it produces. Mind analysed. Office of the Intellect. New and better Feelings. Idols of the Mind. The Soul defined. Religion. Happiness.

Good is anything that is true, anything that is right, and anything that supplies our mental and bodily wants. Evil is of course the opposite, namely, that which is false and unreal, that which is wrong, and the presence of want, either mental or physical. This great and interesting subject, "Human Nature," is generally treated of under the head of Natural Religion,—indeed nearly the whole of this book may be called a treatise on it; and as Natural Religion forms the counterpart of Revealed Religion, and ought to form part of our pulpit ministrations, I desire to call the particular attention of my clerical readers to it. Without this study the Bible cannot be understood, for unless we understand ourselves, how can we understand anything else?

God desires the production of a race of intelligent beings, and for that purpose he creates the world, and places man upon it. The object is the production of Goodness; and if we estimate the value of this product by the immensity of the machinery employed to bring

it into existence, its value must be truly great. The question now arises, where does goodness come from, seeing that neither intelligence nor goodness are born with us. The answer is, that they come from the experiences of this life. Now as goodness is not created with us, but left to be gathered from the experiences of this world, it is only reasonable to infer that it could not have been given at birth, consistently with the Almighty's plan and purpose in regard to the world. Could a race of intelligences, such as this world is capable of producing, been created without the intervention of nature, no nature would of course have been created. This conclusion, which is so obvious, has been ignored and overlooked by every Church with which I am acquainted. But the object of the world is not merely to produce Goodness, which will be lost at death, but such as can be transmitted to another state of existence. This life therefore is intended not only for the production of goodness here, but for its transmission to another state.

From this statement of the object and purpose of creation it will be perceived that God effects his great purpose partly by a direct creation, that of Nature, and partly by the indirect agency of Man. That man should be honoured to be a fellow-worker with his Maker in producing Good is a fact that has been overlooked; and considering how certain it is, it only shows how little progress has yet been made in the higher departments of faith and knowledge.

Man begins his career in Want. His physical wants may be summed up as the want of food, clothing, and

housing; and his moral wants in not knowing good from evil. These wants compel man to exert himself to remove them; hence the rise of Civilisation. Had man not been born in Want, it is very certain that he would not improve. The arts would have been wanting, and the knowledge and experience of life, arising from his necessities, would likewise have been wanting. He would have remained exactly as he was born, and no purpose of this life would have been perceptible. Nature, in that case, would have been a useless creation. Such is the nature and use of original want; and as want is an evil in itself, it may be called "Original Evil."

I shall now endeavour to prove this theory of the origin of Evil by a few facts and illustrations. In a state of nature the fields bring forth little else than weeds, and are altogether unfitted to supply the wants of man in a civilised state. In its original state, therefore, the outward world may be said to be evil. It is the same with the inner world—the mind. Before man becomes civilised he possesses little or no reasoning power; his feelings and passions are supreme and rule over him. Man in his original state may therefore be said to be evil, as well as the outward world. Such is the state of nature prior to the introduction of civilisation. Now what is the change which civilisation effects? Civilisation cultivates the soil, and makes that which was previously barren a fruitful field. Civilisation cultivates the mind; and that which was once the sport of the feelings and passions, becomes a reasonable being, knowing good and evil. Knowledge calls forth new and better feelings,

and man passes from a state of barbarism and want, to a state of civilisation and comfort.

These being the facts of the case, it is certain that, although evil existed in the world from the first, and still exists, though in a less degree, nature is good and perfect as a means to an end; the means being want and reason, and the end civilisation. The two statements—the one that original evil exists, and the other that nature is good—may at first sight appear paradoxical, but when explained they are reconciled. The one statement vindicates the character of God in creating evil, and the other, which affirms the goodness of creation, is consistent with facts and experience.

It only remains that I should speak of another class of evils which are unavoidable. I allude of course to physical evils, such as darkness, excesses of heat and cold, bodily disease, and so forth. As an illustration of an evil that is unavoidable, let me explain the cause of darkness.

Darkness arises from the earth being turned away from the sun for certain hours of the day. Now it involves a contradiction to imagine that God could make light shine through an opaque body, for if it did the earth would no longer be opaque, but transparent; and as a solid body was necessary for the habitation of man, the evil of darkness became unavoidable. But I may be told that God is almighty, and if so he can do anything. It is true that God is almighty, in all things consistent with his own nature and constitution, but beyond that of course even an almighty being cannot go. I may next be told that God could have placed two suns in the

centre of the planetary system instead of one, and then all sides of the earth would be constantly lighted. To this I reply, that it is impossible to show how the system could be upheld with two centres of gravity; and seeing that such has not been done, it is very certain that the thing is impossible. I might go on to explain the cause of the other evils I have named, but that would lead me too far from my subject. Suffice it to say, that they may be all accounted for in the same way as I have now accounted for darkness.

A good man may be said to be he who provides for his own household, and performs his duty to God and man, according to the abilities and opportunities with which he has been favoured. When Christ says, call no man good, he evidently means to say call no man perfect; for "good" is a word of comparison, and perfection belongs alone to God. That man is called to be a fellow-worker with God in the work of producing good and expelling evil, is a truth which only requires to be known to raise man in self-esteem and self-respect. And that it is good that he should be so raised, is as certain as that truth is better than error. It is a mistake to imagine that good can come from making man worse than he is, as that only discourages self-exertion and self-reliance, without which no progress either in religion or civilisation can be made. To make man worse than the facts of creation warrant, is to call in question the goodness of his Creator; for if no goodness is to be found in the creature, how can we discover goodness in the Creator? We are accustomed arbitrarily to set up a standard of perfection, and by that standard to judge man. Now nothing can

be more fallacious or injurious. Perfection exclusively belongs to God; and such being the case, it is certain that to judge the creature by such a standard is folly. There being no limit to the capacity of man to rise in the scale of intelligence and rectitude, we possess no conception of what perfection is; and all we can do is to follow the divine injunction to seek after it.

The origin of Evil is an enigma which has puzzled mankind to unravel, from the earliest ages down to the present time; and if this obstacle to the progress of knowledge is in any degree removed by the present inquiry, it will be no ordinary satisfaction to the writer. That man in the early ages of the world should have observed evil, and not been able to account for it upon any principle consistent with the facts of the case, is only what in such circumstances was to be expected; for it is not until science becomes known that so difficult and complex a subject as the nature of evil could be comprehended. It is surprising that in our own day we should find learned men looking to the early ages of the world for light. It is only by inverting the order of nature, and saying that man begins his career with civilisation, instead of ending with it, that any writer can expect light from such a quarter. Primitive times will be found to abound in traditions and fables, the natural product of imagination and feeling unenlightened by reason; it is therefore vain to look to such times for knowledge. If we wish to add anything to the store of knowledge already existing, we must leave the musty tomes on the shelves of our libraries, and go out upon the wide world to gather facts from which to instruct our fellow-men.

We have had enough of the past; let us now be men, and set to work in right earnest with the materials of knowledge so liberally furnished by the experiences of modern civilisation.

The functions of the mind may be divided into two great classes, those of feeling and intellect. The feelings are indicated under a variety of names, such as the emotions, the heart, the affections, the tastes, the desires, and the passions. The intellect is likewise spoken of under several appellations, such as reason, the understanding, the conscience, and so forth. At birth and in early youth only a few of the inferior feelings are in exercise, while all the higher feelings with intellect and conscience are wanting. But although all which constitutes the soul is wanting in childhood,—for intelligence and the higher sentiments may be said to constitute the soul,—there is no doubt that these are latent in the mind from birth.

All nature calls for improvement and cultivation, and I will now proceed to show how the Mind is to be cultivated. We are to operate on the Feelings; and with this object I shall enumerate the principal affections of the Mind. The good feelings are Love, Reasonable Desires or wishes, Contentment and Happiness. The evil feelings are Hatred, Jealousy, Envy, Unreasonable Desires, Disappointment, and Unhappiness. Here we have a budget of good and evil things; and the question comes, how are we to lay hold of the good and eject the bad. To make our election, and to conquer the choice so made, is the object and purpose of life; and I shall now show how this object is to be realised.

The acquisition of knowledge, good and true, is the great instrument of moral culture, for that not only teaches us to know good from evil, but it bends the Will to do that which is good by offering happiness in exchange for unhappiness. Knowledge not only improves the intellect and conscience, but the feelings as well. The Will being at the command of feeling,—for who can resist love and desire?—it is obvious that the will is good or evil, as the feelings are the one or the other. That the feelings are capable of being made good, by the acquisition of true knowledge, and that the Will may be changed from evil to good is certain. In the adult mind the feelings will be found to be almost the exact counterpart of the knowledge and experience received into the mind; so that it is literally true, that as we sow we shall reap. These, I think, are truths which might be expanded to any extent with benefits to mankind which are beyond the mind of man to conceive; and yet they are as a sealed book to one and all!

Owing to the absence of intellect and the higher feelings in childhood and youth, we must ever begin the work of self-culture upon a field grown over with weeds. This is an unavoidable evil, which renders the task of self-improvement in every case a difficult one. The difficulty however only exists at first; for once acquire the habit of observation and comparison, the fruits will soon appear in a character which will no longer be vague and negative, but noble, just, and true. Only let a man understand what he is, and how he may purchase happiness, and he will set about the work in right earnest, for such is the object of all. But seeing that this knowledge

is not given, it is no wonder that the world is no better than it is.

In the tillage of new ground the farmer finds the soil barren and grown over with weeds. Now what does he do? He turns up fresh soil, which lay dormant in the ground, and into that new soil he throws the seed, and the result is a plentiful harvest. It is the same with mental culture, which begins with a field overgrown with the weeds of uncontrolled feelings. By the reception of knowledge we awaken new and better feelings, and a rich harvest is got. The analogy between internal and external culture is here shown to be so close that it can scarcely be called analogy, as the two are almost identical, the one having reference to matter, and the other to spirit. The industry, skill, and perseverance of man, aided by revelation, is therefore all that is wanting to fulfil the intention of God in the civilisation of the world, both mental and physical.

Feeling cannot improve feeling. If we read a novel addressed to the feelings, what is the effect? It gratifies the feelings; but as the intellect is not addressed, it does not instruct, and no improvement is made. One poison may cast out another poison; but that is not a cure, but only a change of one poison for another. Of course I do not mean to say that the feelings are poison, but this I may say, that feeling, before it has been acted on by intellect, produces evil more than good. Error is so identified with feeling, that I may illustrate the same truth by reference to it. Error cannot cast out error. One error may be exchanged for another, but that is not a cure, but only a change of one error for another. Now,

as feeling cannot improve feeling, what is to be done and where are we to look for reformation? It is by the intellect, supported by true knowledge, that we can improve the feelings. Intellect thus supported casts out error and prejudice, subdues the natural feelings and the will, and in their stead rears up new and good feelings, which change and improve the whole character. Its desires become reasonable and moderate, its aspirations are good, and contentment or happiness is the result.

That prejudices or erroneous opinions are a species of idolatry, as Lord Bacon informs us, there can be no doubt; for while they remain in the soul the mind is insensible to the voice of truth, and becomes intolerant and of a persecuting spirit. When an opinion is powerfully supported by the feelings, let no man mistake that for the voice of truth,— it is nothing of the kind. Further, if such feelings are followed by indignation, let none imagine that to be a sign of truth, for it is not so. I shall now be asked, if these feelings are not to be listened to, what is to be done? I answer, we must go to the storehouse of knowledge and inquire there what truth says; and having ascertained the truth, we must submit ourselves to its dictates. This duty of course involves the exercise of self-denial, for unless we are prepared to deny feeling and give effect to intellect, we cannot conquer. This self-denial implies strength of mind, for we read that he who conquers himself is greater than he who takes a city, and that strength will be got if we make the trial. If I am asked how the storehouse of true knowledge is to be opened to all, I answer, that if a definite code of opinions be taught in our colleges and schools, the

knowledge of truth will be patent to all. If the history of these idols of the soul was written, it would comprise the history of error and evil. The idols of the soul are personified in Scripture, where they are treated of as Satan roaming up and down in the world seeking whom he may devour. This is an apt illustration of the evil principle under discussion, but it is plain that the word "devil" is not intended to be taken literally, but spiritually. On no subject so much as on religion does prejudice and error exist, and on that subject the mind must ever be on the alert to seek out the truth, and deliver itself from a bondage the malignity of which is fully described by our Saviour under the figure of Satan.

I shall now state definitely what those affections are which are spoken of as a devil or an evil spirit. SELF-LOVE, when unsubdued by reason, is the great source of the evil passions, and that I say is the evil spirit. Self-love produces pride, envy, jealousy, hatred, intolerance, and all uncharitableness; and it is the mission of reason, reinforced by the motives of the Gospel, to subdue these evil passions, and thus convert evil feelings into good feelings. It has been said that error is the beginning of truth, and if that may be said, it is equally true that evil passions are the beginning of good passions; but whether this may be so or not, one thing is certain, that although the natural feelings are evil until they are regenerated, we could have no good feelings without them: as well say that land is bad because in a natural state it only produces weeds. No, all nature, both internal and external, is good and perfect as a means to an end, and I may add that there is no greater difficulty in converting

evil passions into good passions, than in converting the garden of the sluggard into a fruitful vineyard.

The result of this inquiry is highly encouraging, for we have found that TRUE KNOWLEDGE alone is wanting to effect all that I have desired, and knowledge is happily within the reach of all. Good-feeling and good-will are the fruits to be produced, and these are regeneration or civilisation in its highest perfection.

There are a variety of axioms which are innate, and may therefore be said to be the attributes of Reason. These axioms are self-evident, and neither admit of external proof, nor require any. Without these, reason would be useless; and so impressed are they on the mind, that I have spoken of them as properties of reason. I will mention a few of these axioms:—That a thing cannot be, and not be at the same time;—that nothing can produce nothing; that two things which are contrary cannot both be true, and so on. Reason must have certain data on which to operate. These data consist partly of facts and partly of axioms, and from these reason draws a conclusion. Such being the process of reasoning, it is evident that reason may lead to error as well as to truth. When it misleads, the fault must not be ascribed to reason itself, but to a wrong selection of data. If we take certain facts and axioms, and ignore others which ought to have been taken, we shall obtain a false result. Again, if we take supposed facts, which are not facts at all, we shall get the same false result; it being very certain, that if we commence with error we must end with error. This is the cause why reason when applied to theology and philosophy has so often led to scepticism.

Happiness I consider to consist in the feeling of satisfaction and contentment. The acquisition of wealth does not give contentment, for the more we get the more we desire. Power is the same, for the more power and influence we exercise the more we wish for. Reputation, as a statesman, an author, a soldier, or any other profession, does not give contentment, for jealousy and envy are sure to mix themselves with its sweets. Then, if neither riches nor position gives happiness and contentment, where are we to seek for the grand prize of life? I answer, that competence, occupation, and religion are the essentials of contentment. Occupation calls forth the various qualities and functions of the mind, and without the exercise of these the mind seems to feed on itself, and though it may subsist on such fare for a time, it cannot go on without producing discontent and unhappiness. Religion is no less necessary to happiness, for without its self-denying precepts to exercise an authority over us on the one hand, and its consolations under affliction, both mental and bodily, on the other, I cannot conceive how happiness is possible. But it is not every kind of religion which will produce contentment and happiness; for if that were so, the religion of the Brahmins would be as good as the religion of Christ. To be effectual in the production of peace of mind, religion must be true; and this I shall now explain.

No religion which is false or which contains erroneous doctrines can be carried into practice, and that being so it cannot produce sincerity, but, on the contrary, hypocrisy. So long as religion is defective it is

vain, to expect it to produce satisfaction; for so long as faith and practice differ, which they must do if the faith is defective, unhappiness can be the only result. A defective faith may produce self-righteousness and a feeling of satisfaction by deluding ourselves that we are better than our neighbours; but let not such abuse of happiness be mistaken for the reality, for that is not happiness which is purchased at the expense of truth, or in exalting ourselves at the expense of others. All abuses bring their punishment with them; and while the victims of delusion purchase a false happiness in the way I have mentioned, they suffer internally when they discover their own inconsistencies and shortcomings. It has been well said, that he who has much to repent of is a great sinner; *and it is by following errors in faith that we may gratify our selfish feelings, that we have so many sins to deplore.* Prevention is better than cure, and if we will purify our faith, we shall have the less to repent of. The object of creation is the production of goodness, and where that is there is happiness. I hope I have now exposed the fallacy which gains so much credence among men—that sincerity in Religion alone is sufficient; for, so far from that being true, it is impossible that sincerity without truth can have any existence. To be happy, our faith must be free from error, and then we may expect sincerity.

Unhappy marriages are on the increase—a result which is to be expected in the present depressed state of individual character; and the evil must go on increasing unless some adequate remedy be speedily applied. The Divorce Court has become a necessity; but that, of course,

is not a remedy. The only remedy is better education, better morals, better religion, better manners, and better occupation and amusements. The decline of intelligence, so characteristic of the age, produces a taste for empty amusements and showy accomplishments. Real education is neglected, and consequently domestic happiness is on the wane. If women would only marry for good sense, and make sure that they are married for the same, the men would cultivate that quality; but so long as other qualities than those of good sense, good judgment, and good taste are alone appreciated, we cannot expect to see these virtues fashionable. It is the province of the women to set the fashions, and if fashion would now take the direction of good sense, we should soon hear less of unhappy marriages and the Divorce Court. Good sense is the faculty of approving or disapproving, or of judging. It is different from common sense, for common sense is not always good sense. If I am asked by those about to marry how they are to decide the important question, I think I can give a simple rule to meet the case. Let those about to marry ask themselves what they are marrying for. Having ascertained what their object is, let them further ask whether that object is such as is calculated to last for a lifetime, and that which they could communicate to their intended partner without a blush. If these two questions can be answered satisfactorily, there will be every chance of conjugal felicity.

What is so fatal to domestic peace as temper? Now, what does that arise from but the want of intellect powerful enough to govern the feelings? and yet that is a part of education which is carefully excluded. Integrity and

good manners, once so much prized, seem to be gradually dying out. Why does not a modern Chesterfield arise to teach us afresh the art of manners and good-breeding? Intelligence and manly character is what is wanting, and not moralising after the fashion of "Woman's Mission" and "Daughters of England." Women are more religiously inclined than men, owing no doubt to this, that their attention is less distracted by the cares of business; and the direction which the female mind has taken will act very beneficially on society so soon as religion is improved.

"Proverbial Philosophy" seems to be the favourite study of the drawing-room at present, showing how barren the age is of books fitted to form and improve the character. Mr. Tupper's book, like my own, touches on everything, and I know of no other book which will serve better to contrast with my own. Mr. Tupper's book is addressed to the feelings, and mine to the intellect: the former magnifies ignorance and mystery, while mine diminishes ignorance and solves mysteries, so that the two books are opposites one of another. We read that men love darkness more than light, but I believe the time has now come when men will love light better than darkness; and if the two books are such as I have described, they will serve as a test by which this opinion, as to the improved state of the world compared with primitive times, may be ascertained.

Although the proximate object of science is the improvement of material things, its ultimate object is the production of CHARACTER; for what are material things but the means of advancing our spiritual interests and

happiness? The knowledge of human nature admits of indefinite advancement, and if religion is to be reformed all those difficulties which have hitherto prevented writers from developing it will be removed, when steady progress will be made. Does not man consist of soul as well as body? And why should not the knowledge of the one be as freely cultivated as that of the other? And why do we imagine that human nature can be known when we confine our studies to its material interests and ignore its spiritual wants. There is certainly no greater difficulty in discovering the secrets of nature in the soul than in the body. Can it be better to leave man to remain a riddle to himself than to solve that riddle? The science of Humanity, both mental and physical, must be taught,—a science which will not only advance moral knowledge but the medical art. The fruits of this science may be expected not only to add materially to the term of human life, but to the health of the body and to the power and strength of the mind. That such is the ultimate object of all science there can be no doubt, and that all this progress will sooner or later be accomplished is equally certain; and in the prospect of some amendment in Religion we may confidently look forward to this progress in our own time and generation.

It has been my study neither to exalt man above measure, nor to reduce him below what he is in reality; and if I have succeeded in rightly dividing between Man and his Maker, and in reconciling the ways of God to Man, a great advance in science will have been made. Science and religion have hitherto been opposed to each other, but now I trust they are reconciled and go hand in hand.

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1. Good is anything that supplies our wants either mental or physical, or anything that is true or right. Evil is the want of anything that is good either in knowledge or in bodily comforts. Ignorance, delusion, prejudice, superstition, and scepticism, are all evil. The want of bodily comforts and health is likewise evil.

2. Civilisation cultivates the fields and converts a barren wilderness into a fruitful country. It cultivates the mind and converts the natural man into the civilised man, and man thus becomes a reasonable being capable of knowing good and evil.

3. The Soul consists of the higher feelings and sentiments, and although these are latent in the mind at birth, yet the soul is practically the product of this life. God gives the capacity to produce the soul, and the soul produced is the result of knowledge and experience.

4. A good man is a religious man, a man of principle, a man of good understanding, good sense, and good feeling; all qualities which come from good knowledge and good conduct.

CHAPTER VI.

CHRISTIANITY.

The Test of Truth defined. How the Reformation of Luther was effected. How the new Reformation will be effected. A Summary of Evangelical Doctrine. Faith and Works. The Theory of the Calvinist tested.

THERE is an apparent difference in doctrine in the Epistles of St. Paul, compared with the Gospels and the other writings of the New Testament, to reconcile which is the first duty of any one who attempts to interpret the Bible. There appears to be only one way of effecting this, and that is by comparing all the writings of the New Testament and discovering what the Gospel is; and, having ascertained that preliminary point, to interpret the whole of the New Testament by it. This I have done, and the result of the process is, that the Gospel means Self-Reformation: to deny the natural affections and lusts at the call of truth and duty,—being that SELF-DENIAL which our Lord speaks of under the figure of a cross. "*If any man will deny himself, let him take up his cross daily.*" Such is the sacrifice which Christianity demands, and the atonement which its Divine Author wrought out for them, for the work of Christ is at once a Sacrifice and an Atonement.

St. Paul's Epistles are generally interpreted as mean-

ing a material sacrifice and atonement; but that the Apostle meant a spiritual atonement may be proved from his own writings, for he states that "*it is impossible that the blood of bulls and goats can* atone for sin." It is true, that in another place the Apostle says, all things by the Law are purged by blood, and without blood there is no remission; but if we take that passage literally, we make the Apostle contradict himself. What the Apostle means is simply this, that unless Christ had died his work and atonement would not have been complete; and not that the blood of Christ, taken in a material sense, could take away sin; for if the blood of bulls could not take away sin, it is impossible that the blood of Christ's human nature could have that effect, for none will say that Christ's divine nature could die. It is important to bear this distinction in mind, for if we interpret St. Paul literally we shall go back to the Jewish doctrine of Sacrifice, which Christ denounced, and which the prophets said was an abomination to the Lord. We are to trust in the blood of Christ in a spiritual sense, for unless Christ had sealed his testimony with his blood the Gospel could never have reached our ears, and consequently we should have remained under the dominion of sin.

"*This is the blood of the New Testament which is shed for man, for the remission of sin.*" To take this passage in a literal sense seems to me to be as unreasonable and as opposed to the intention of Him who uttered these well-known words, as to suppose that the bread of the sacrament was the real body of Christ, because Christ said that that bread was his body.

We may read hundreds of passages on the body and blood of Christ in the Bible to support the literal interpretation of such passages, but that does not alter the fact, that the literal meaning is opposed to the spirit of the Gospel and the evidences of fact and reason. If it is difficult to read St. Paul in any other than a literal sense, I ask how the reformers of the sixteenth century managed to read St. John in a spiritual sense as to the real presence, who spoke even in a more decided manner on that question than St. Paul does on the question of sacrifice, as the following passage will show: "Except ye eat the flesh of the Son of Man and drink his blood, ye have no life in you." (John vi.) The reason why Christ and his Apostles often speak positively, and not figuratively, is the defective nature of all the Oriental languages, for these tongues have no word to denote "*signify*." Now although the New Testament is written in Greek, Christ and his Apostles spoke in Syriac, and for the want of the necessary words their preaching when rendered into Greek occasions much misconception.

It is the characteristic of all primitive Churches to read the Scriptures literally, of which the Catholic Church is a standing example, for that Church reads the Bible much more literally than the Protestants do, of which I have given examples. As Religion advances towards perfection it will be found that progress can only be effected by reading the Bible still more spiritually than heretofore. This must be so if we only consider the nature of man. Place the Bible before an illiterate man, and he will read it all literally; but place it before a man

enlightened in knowledge and truth, and he will at once spiritualise a large portion of it: and if the test of human nature has enabled me to spiritualise many passages which have hitherto been taken literally, that is the natural effect of knowledge and truth when brought to bear on the Word of God. The Scriptures were never intended to be taken all literally, for that would contradict the plainest testimony of experience, and thus the Bible would be made to bear its own condemnation as a book of inspiration.

If I am asked why the Bible was not made more plain than it is, I answer that question by asking another. Why did our Lord teach his Gospel in parables and not by a plainer method of speech, and why does God effect his purpose in creation not by giving knowledge directly, but by withholding it? The reason is, that an independent intelligence might be created, and keeping this purpose in view the Supreme Wisdom has only partially revealed his will orally, and left man to do the rest himself. If it is wrong to spiritualise the Bible, as I have ventured to do, then the reformation of Luther is wrong, for that reformation abolished the doctrine of Transubstantiation, the Confessional, Absolution, and a variety of other doctrines by that method; and in now going forward to another reformation, we shall only carry out that which Luther so nobly began.

If we invariably interpret the Bible literally we shall fall into errors which will contradict the plainest facts of knowledge. This will appear if I give one or two instances. The literal interpretation of Genesis states that not only was the world made and peopled in six days,

but that all the heavenly bodies were made at the same time and within the same short period. Now as the evidence of Geology proves that the creation must have occupied many millions of years, we must turn to the spiritual sense of the passage if we wish to discover its true meaning. The evidence of facts which has been called the revelations of nature necessitate such an interpretation. To give another instance. In the New Testament we find that Christ speaks of the bread broken as his body, and the wine poured out as his blood. Here again we find ourselves forced to reject the literal sense and take the spiritual sense. It is equally true that it will not meet the requirements of truth if we sometimes take the literal and sometimes the spiritual sense, as it may suit our own opinions or wishes, for then we may make the Bible say anything we please. In these circumstances, what is to be done? Has God given to man a revelation of his will and denied to him any certain mode of discovering its meaning? Better far that revelation had never been given, for in that case it would mislead rather than guide. Certainly not: God's works are all perfect and complete, and the gift of revelation is no exception to the rule.

If we make use of facts,—and what are facts but truth?—we shall possess a test which, like the needle always pointing in one direction, will invariably point to the right. Nothing is so easily known as a fact, and we all know that facts admit of no denial. Here therefore we have a certain test of truth, by which a large portion of the difficulties constantly occurring in the perusal of the Bible may be solved and set at rest. This test shall be

our guide to direct us when to apply the literal and when the spiritual interpretation. We shall then apply ourselves to the study of the Bible upon a definite principle, and no longer without any rule to guide us. As the revelation of Nature and Scripture have come from the same author, both must be of equal authority; and if apparent discrepancies between the one and the other show themselves, we may rest assured that they are only apparent, for God cannot contradict himself.

I now pass to the consideration of another test which is no less important. There are many doctrines in the Bible to which the test of facts cannot be applied. We must therefore look for some other test which will meet these cases. The doctrine of the perfection of the Deity is a test which will meet every possible case. All theology, as the word itself signifies, is based on the divine existence and perfection. This being so, it is manifest that no doctrine which contradicts or in any way jars with that governing doctrine can be true; and so searching is this test, that I know of no erroneous doctrine held by any of our numerous Churches which may not be detected and refuted by it.

Let me now take one or two doctrines to show the operation of this comprehensive test. The first doctrine to which I shall refer is that of man's original depravity. We read that sin came into the world by Adam's transgression, and that death came in consequence of that sin. I grant the fact of the existence of original evil, but I deny the doctrine that God first created Adam free from evil, and afterwards allowed one of his creatures to spoil the goodly work. To hold such a doctrine either

implies a want of power in God to prevent the work of Satan, or the want of goodness in allowing Satan to effect the ruin of mankind. Here the doctrine of original sin is distinctly opposed to the doctrine of God's perfection. The next doctrines to be noticed are those of free will and predestination. It is evident that if God has denied to man a free will, and has predestinated all things, that God himself and not man is responsible for all the evil in the world. There is no escape from this deduction, awful as that may be; and as such a deduction would deprive God of all perfection whatever, we are bound to reject it, for we must vindicate the character of Jehovah even at the sacrifice of our most cherished opinions. When we reject predestination and accept free will all is clear; then we can understand how man is responsible for his acts and how God may punish the guilty.

I have now shown that we possess two great tests of truth, the test of facts and the test of the Divine perfection. These may be called the polestars of revelation, tests which are able and sufficient to lead us safely through the labyrinth of theological controversy, rejecting scepticism on the one hand and superstition on the other.

I shall now give a summary of Gospel truth, as that is to be found in the writings of the four Evangelists, Matthew, Mark, Luke, and John, where alone the words of our Saviour are given. In going to the writings of the Evangelists in search of the precious treasure, I go to the fountain-head; and although the result may be different from what some of my readers may expect, yet it will nevertheless be found to be true Evangelism.

Love to God in Christ our Saviour and Redeemer is

the great motive which the Gospel holds out for obedience to its precepts; and with that motive every man is able to work out his own salvation, for the age of miracles has passed away. That motive calls forth good action, and that action produces regeneration, which is the natural effect of that action. There is nothing miraculous in regeneration. The gift of Christ is miraculous, and in its origin the Gospel may be said to be the same; but in its effects on the soul they are wholly natural. The death and sufferings of Christ for our redemption call forth our love and adoration; and without the manifestation of Christ as a sufferer for humanity the Gospel would fail of its effect. It was necessary that Christ should die, that we might live. Without the death of Christ the crowning miracle of the Resurrection would have been wanting; and if with that greatest of miracles men are scarcely persuaded of the Divine authority of Christ's mission, what must have been the fate of the Gospel without it? It was therefore absolutely necessary that Christ should die, that his Revelation might be universally received.

"*This is the condemnation, that light has come into the world, and men have loved darkness rather than light.*" Here our Saviour makes condemnation consist not in original sin, but in preferring error to truth. Salvation is the opposite, namely, the acceptation of Christ as our Redeemer and Divine instructor, both in belief and in action. Such being redemption, the question as to whether faith or works is the true doctrine of justification is easily solved. Salvation comes from belief in Christ, and action in obedience to Christ's commands. There-

fore we are justified not by faith alone, nor by works alone, but by faith and works combined.

The object of religion must be regeneration, or it is nothing. Now as regeneration can only be produced by action or works, and as works are taken away by the Calvinistic theory, the remaining creed can have no definite object. To whom much is given of him much shall be required, and to whom little is given of him little shall be required, for every man shall be judged according to his works. Here both the doctrines of works and responsibility are taught; and I think the perusal of the Gospels will convince any reasonable mind, that if there is truth in the Bible, the Gospels teach these essential truths very clearly. But it will now be necessary to touch on some questions regarding the Future State, both as respects the judgment-day and the nature of the rewards and punishments of the future.

If we believe that judgment and glory are to be deferred until a general judgment-day, on which the whole family of man, dead, living, and unborn, is to be raised and judged, that involves a middle state, in which the souls of men are to lie dormant in their graves until a general resurrection. This is not a very cheerful prospect for a deathbed, for the world may yet last for thousands of years, and in that case we should be separated from all that is dear to us for that lengthened period. Happily St. Paul's words indicate the contrary, for he says, "I would rather be absent from the body and present with the Lord."

To believe in a middle state is belief in the Purgatory of the Catholic Church under another name, and in-

volving a different description of punishment,—a belief which that Church wields to great effect in suppressing the liberties of its people. The globe is not yet more than half peopled. Three-fourths of America, nearly the whole of Africa, a large portion of Asia, and nearly the whole of the islands of the East are yet uninhabited. Now as it will take ages to people those vast regions, and as God produces nothing in vain, it is more than probable that the existence of the world has not yet nearly run its course. The imperfect state to which civilisation has yet arrived, compared with that of which it is capable, is a still more convincing proof than the one already named, that the world is destined to exist for a period of time of which we have little conception. Such being the case, it is obvious that if the judgment-day is to be postponed to the end of the world, that day must be a distant one.

The question of rewards and punishments must be discussed with special reference to the character and perfection of God, the Judge of all. We know that God is the God of love, and has no pleasure in the punishment of the wicked. Punishments will therefore be restricted to that which is necessary to maintain good government on the earth and the production of goodness. These are definite principles; and, keeping these principles in view, I shall be able to indicate the probable nature of the rewards of the future. The production of goodness is God's object in this world; therefore rewards will be dealt out according to the degree of goodness found in each soul, with special reference to the abilities and opportunities with which each has been endowed. There will be a great variety of different States,

peopled with souls of all degrees of goodness, and rewards will consist of our being sent to one or other of these states. "In my Father's house are many mansions,"—a statement of our Lord which confirms the view I have now taken. That it will be a severe punishment to be shut out from the companionship of the good and the noble, and compelled to associate with those we cannot love or respect, there is no doubt; and, looking to the character of the great Judge who is to pronounce our fate, a greater punishment than a separation from all that is good is not conceivable.

If I am told that the New Testament speaks of a lake of fire and so forth, I answer, that such language is easily explained. In a primitive state of civilisation nothing less than reference to terrestrial affairs could make any impression,—hence the manner in which the Jews, who were an ignorant and ill-civilised people, were spoken to by our Lord. The figure of a judgment-day was borrowed from their own criminal courts; and if, instead of a lake of fire, a separation of the righteous from the wicked had been spoken of, no impression could have been made.

All primitive Churches appeal to the feelings of fear rather than love, of which the Catholic Church is a notable example; but as love is the essence of the Gospel, it is our duty, if we would be faithful to our Master, to seek the interests of religion, not by wielding the arm of fear, but of love. That love is a much more potent weapon to induce obedience than fear all experience goes to prove. In these circumstances I hope I have consulted the best interests of religion in deprecating the

use of fear beyond what Scripture and reason absolutely demand. In this world God has ordained that intelligence and goodness are to be elaborated out of the experience of this life, and it is probable that the same will be the case in the next world. That the future state will not be one of idleness and the absence of duty, there is no doubt; and if from the experience of the future state, a superior intelligence is to be created, and superadded to that we have gathered in this life, this is only what may be inferred from what we see here. To gather this new and superior goodness and intelligence involves duties and employments, but what these duties may be I must leave to the imagination of the reader.

I must now speak of prophecy, a subject which occupies so much of the attention of the clergy. The repeated failure of all the predictions of the end of the world, within the recollection of my readers, ought to be enough to show how idle it is to indulge in such speculations. No man can explain the meaning of any prophecy until after the event predicted takes place, for the prophecies are all couched in language so dark and vague that it is impossible to decipher them; and seeing that such is the case, it is only a fair inference to say, that it was not the intention of God that their fulfilment should be known until after the events they predict have come to pass, and then their aim and purpose will be apparent. Writers on prophecy little know how much their speculations disturb the industry and affairs of the people. In the Middle Ages prophecy was cultivated as much as now, and it often happened that the people were so persuaded by their would-be prophets that they actually left their

farms and their merchandise, and prepared themselves to meet the end of the world in the attitude of prayer.

The end of the world, as I have already said, is evidently far distant; and when we consider its use and purpose, it is not impossible that it may exist to all eternity. That the world will yet be delivered from all evil that is fairly within the reach of man to expel, before it is ended, I doubt not, for a wise God would not destroy his work until it was complete. Who can assign any limits to the perfection of man in this world? for there seems to be no end to discovery; and why should we imagine that God will destroy his own work before its destinies are finished?

I am now prepared to enter on the subject of CALVINISM, a theory of religion which I have had occasion to allude to in terms of deprecation in the course of the work. This theory of the Christian Religion has existed in the Churches since the time of its founder, Dr. Calvin; but it was not until the opening of the present century that it began to assume the power which it now exercises over the minds of believers.

To test the reality of the Calvinistic theory, let me ask what is the object of that religion. Regeneration is not the object of the Calvinistic Churches, since they repudiate works, and works are necessary to regeneration. To glorify God is not the object, for that is worship, and worship is not an object but a means. Belief is not the object, for unless belief is followed by action it can produce nothing. Prayer is not the object, for with Election and Predestination it is difficult to see the use of prayer. Church-going and Sabbath-keeping are not the object,

for these, like worship, are only means. In short, the Calvinistic theory of religion has no object, and a religion without an object is a negation. Is it not true, that unless religion be a practical thing, it is nothing? It may at first sight be feared that when Calvinistic error is taken away little will be left, but the case is just the reverse. The evil of the Calvinistic doctrines is, that they contradict and obscure the Gospel light, and thus curtail its fullness and freeness. But take away errors, and Gospel truth will come out in bold relief, and a great expansion of faith will be the consequence. Let me state what the result will be.

The first and great boon which the sacrifice of Calvinism bestows is Free Will; for while Election and Predestination remain there is no Will, for a will that is not free is not a will. This recognition of the will for the first time in the Churches will be the Magna Charta of religious liberty. With Calvinism we have nothing but to brood over our own nothingness; but now made free with the liberty whereof Christ has made his people free, we are called on to be up and doing, to work out our salvation. Nothing is so pleasant and beneficial as employment, and in exchange for empty contemplation, which ends in negation, we shall have a positive and practical religion to interest and employ the soul.

But Free Will is not all, for now the Christian has a sure and stable foundation for his faith, in a God who is good and just; no perception of which is to be found in the God of the Calvinists, who saves one and condemns another irrespective of their deserts! Further, in exchange for the gratification of the feelings, which the Cal-

vinists may have, the Reformed Church will, in addition, have the higher gratification of the intellect; and I need only remark that, while the feelings are often made to blush when met by the arguments of truth, the intellect is never put to shame. In short, in exchange for the Calvinistic theory we shall receive a faith ten thousand times better and larger, so that the sacrifice which truth demands is great gain.

If I am told that faith is to be proved by works, that is salvation, not by faith alone, but by the combination of faith and works; and if the Calvinistic Churches will grant that, we are agreed. But it is plain that the Calvinists cannot do so consistently with their own theory, for the moment that works are introduced, Election and Predestination must be given up; for it must not be forgotten that Predestination and Regeneration are opposed to each other; the one being the work of God, and the other the work of man. "Not every one that saith, Lord, Lord, but he who doeth the will of God is accepted." Here the doctrine of Works as the object of religion is clearly taught, and seeing that these are the words of Christ himself, it is surprising that the Church of Christ should have mistaken the intention of its great Founder on the very object of all religion.

It may be pleasant for indolent man to be told that works are of no avail, as this relieves him from the trouble of self-exertion, self-control, and self-reformation; but, in exchange for that delusion, he must bend his neck under a yoke of burdensome and impracticable doctrines, which ignore liberty and the power of self-improvement,—a yoke which neither we nor our children are able to bear. If

we take up this burden, we go back to the Jewish religion, from which this load has been borrowed, and then Christ has risen in vain: we are under the law of bondage, and not under GRACE! Perhaps some of my readers may hear these things for the first time, for such is the intolerance of the age that few writers venture to speak without reserve on religion; but let not such imagine that, because these things have not been written before, they are new; few men with whom I am acquainted, accustomed to think and observe, think differently from myself.

I shall conclude with some remarks on the necessary union of faith and knowledge; and on this subject I cannot do better than quote from Lord Brougham's late speech at Edinburgh, which confirms all I have said on the importance of Natural Religion to Revealed Religion; and coming from so great an authority, it must make an impression. Lord Brougham spoke as follows:—

"The great doctrines of Natural Theology demand the closest attention, and afford the most valuable support to the teachers of the revealed Word. Nothing can be more groundless than the jealousy sometimes felt, but oftener professed, of natural religion by the advocates of revealed. Bacon describes natural religion as 'the key of revealed, which,' he says, 'opens our understanding to the genuine spirit of the Scriptures, unlocking our belief, so that we may enter upon the serious contemplation of the Divine Power, the characters of which are so deeply engraven in the works of the creation.' Newton has said '*de Deo, de quo ex phænomenis disserere ad philosophiam naturalem pertinet.*' Locke declares 'that he who would take away reason to make way for revelation puts out the light of both; as if we should persuade a man to put

out his eyes, the better to receive the remote light of an invisible star by a telescope.' And Tillotson, in his great sermons preached before the King and Queen, affirms that 'the principles of natural religion are the foundation of that which is revealed.' It is therefore most desirable that a line of demarcation should *not* be drawn by the teachers of revealed religion, so as to exclude from their province the great truths of natural religion as the subject of deep and continual attention; and the teachers of the latter, and of moral philosophy generally, ought to be less shy than they too often are of a reference to the truths of the Gospel dispensation. That dispensation may be safely rested upon its own proofs; but should the weight of authority be required in its favour, we may assuredly ask if any one can pretend to be a better judge of physical and mathematical evidence than Sir Isaac Newton, of moral evidence than Mr. Locke, of legal evidence than Lord Hale, all of whom were firm believers of the Gospel truths. But not only is the habit to be deplored of drawing a line between theology and the other branches of learning, it is equally necessary that no line should be drawn between these and natural religion. There is hardly any head of philosophy which is not connected with it; and these sciences, as well as natural religion, must gain by keeping this connection constantly in view, and not considering that to treat of the one subject we must go out of the other."—*Times*, May 21, 1860.

God has graciously given to man two great luminaries to govern and direct his course,—the light of Nature and the light of Scripture; and if he uses these gifts, in the reflection of each other, he will safely pass through life, rejecting superstition, delusion, and scepticism. Hitherto the vast majority have only used one of these lights; and if such have been more or less enveloped in the darkness of superstition and scepticism, they will know the reason

of that darkness, and how such is to be dispelled. In desiring that knowledge should be added to faith, I must not be misunderstood. It must not be supposed that I wish to see science and religion united, for that is not my intention; I neither wish to see science taught from the pulpit, nor religion from the lecture-room or the school-room. All I desire is, that the clergy and laity should use the principles of science in testing interpretations of the Bible, and in illustrating Scripture truth, and that philosophers should not ignore the revelations of the Bible in their search after truth. When Dr. Butler announced that there could be no actual schism between Nature and Scripture, all men assented to the general statement, but until now none have shown in what respect they are agreed. Discrepancies have now been proved to arise from misconception both of Scripture and Nature; and if I am asked whether science or religion has been most at fault, I answer that error has arisen quite as much from our ignorance of Nature as of Religion; but while I say so much, it must not be forgotten that the poverty of philosophy and science has arisen mainly from the intolerance of religion.

The amount of ignorance, want, and misery in the world is enormous, and to expel that mass of evil both religion and civilisation must be brought to bear upon it. Both these important instruments have the same object, namely, the regeneration of Man; but although the means at the disposal of each are different, they are at the same time in harmony with each other, as I shall now explain. What religion wants civilisation supplies, namely, philosophy, science, and art; and what civilisation wants reli-

gion gives, the heart-stirring motives of the Gospel. Civilisation and religion are therefore the great levers by which the world is to be regenerated; and great and difficult as the work of regeneration may be, that work is not greater than the potent means at our command for its accomplishment. We all know and feel the wants of mankind; but hitherto we have only half discovered the remedy for these wants; and in anticipating a brighter future for humanity, I am satisfied that I do not hold out a hope which may not be realised.

Extracts from Butler's 'Analogy of Nature and Revelation.'

The Constitution of Nature.

"Upon the whole, then, we see wise reasons why the course of the world should be carried on by general laws, and good ends accomplished by this means. We have no ground to believe that all irregularities could be remedied as they arise, or could have been precluded by general laws. We find that interpositions (Miracles) would produce evil, and prevent good; and, for aught we know, they would produce greater evil than they would prevent, and prevent greater good than they would produce. And if this be the case, then the *not* interposing is so far from being a ground of complaint, that it is an instance of goodness.

"Upon the whole, then, the appearance of deficiencies and irregularities in nature, is owing to its being a scheme but in part made known, and of such a certain particular kind in other respects. Now we see no more reason why the frame and course of Nature should be such a scheme, than why Christianity should. *And, that the former is such a scheme, renders it credible that the latter may be so too.* And as it is

manifest that Christianity is a scheme revealed but in part, and a scheme in which means are made use of to accomplish ends, like to that of nature; so the credibility, that it may have all along been carried on by general laws, no less than the course of nature, has been distinctly proved.

Christianity.

"Christianity is a republication of natural religion. It instructs mankind in the moral system of the world; that it is the work of an infinitely perfect Being, and under his government; that virtue is his law; and that he will finally judge mankind in righteousness, and render to all *according to their works, in a future state.* And, which is very material, it teaches natural religion in its genuine simplicity, free from those superstitions with which it was totally corrupted, and under which it was in a manner lost. Revelation is, farther, an authoritative publication of natural religion, and so affords the evidence of testimony for the truth of it.

"But the importance of Christianity will more distinctly appear by considering it more distinctly: 1st, as a republication, or external institution, of natural or essential religion, adapted to the present circumstances of mankind, and intended to promote natural piety and virtue; and 2nd, as containing an account of a dispensation of things not discoverable by reason, in consequence of which several distinct precepts are enjoined us. For, though natural religion is the foundation and principal part of Christianity, it is not in any sense the whole of it.

The Province of Reason.

"Indeed, if in Revelation there be found any passages, the seeming meaning of which is contrary to Natural Religion, we may most certainly conclude such seeming meaning not to be the real one. But it is not any degree of a presumption against an interpretation of Scripture, that such interpretation contains a doctrine which the light of nature cannot

discover, or a precept which the law of nature does not oblige to. It is the province of reason to judge of the morality of the Scripture; *i. e.* not whether it contains things different from what we should have expected from a wise, just, and good Being; but whether it contains things plainly contradictory to wisdom, justice, or goodness; to what the light of nature teaches us of God.

"

Religion Progressive.

"Practical Christianity, or that faith and behaviour which renders a man a Christian, is a plain and obvious thing, like the common rules of conduct with respect to our ordinary temporal affairs. The more distinct and particular knowledge of those things, the study of which the Apostle calls *going on unto perfection,* and of the prophetic parts of revelation, like many parts of natural and even civil knowledge, may require very exact thought and careful consideration. The hindrances, too, of natural and of supernatural light and knowledge have been of the same kind. And as it is owned the whole scheme of Scripture is not yet understood, so, if it ever comes to be understood before the *restitution of all things,* and without miraculous interpositions, it must be in the same way as natural knowledge is come at,—by the continuance and progress of learning and of liberty, and by particular persons attending to, comparing, and pursuing intimations scattered up and down it, which are overlooked and disregarded by the generality of the world. For this is the way in which all improvements are made; by thoughtful men tracing on obscure hints, as it were, dropped us by nature accidentally, or which seem to come into our minds by chance. Nor is it at all incredible that a book, which has been so long in the possession of mankind, should contain many truths as yet undiscovered. For all the same phenomena, and the same faculties of investigation, from which such great discoveries in natural knowledge have been made

in the present and last age, were equally in the possession of mankind several thousand years before. And possibly it might be intended that events, as they come to pass, should open and ascertain the meaning of several parts of Scripture.

Different Doctrines of the Atonement.

"Sacrifices of expiation were commanded of the Jews, and obtained amongst most other nations from tradition. And this sacrifice was in the highest degree, and with the most extensive influence, of that efficacy for obtaining pardon of sin, which the heathens may be supposed to have thought their sacrifices to have been, and which the Jewish sacrifices really were in some degree, and with regard to some persons. How, and in what particular way it had this efficacy, there are not wanting persons who have endeavoured to explain; but I do not find that the Scripture has explained it. We seem to be very much in the dark concerning the manner in which the ancients understood atonement to be made, *i. e.* pardon to be obtained by sacrifices. And if the Scripture has, as surely it has, left this matter of the satisfaction of Christ mysterious, left somewhat in it unrevealed, all conjectures about it must be, if not evidently absurd, yet at least uncertain.

"Some have endeavoured to explain the efficacy of what Christ has done and suffered for us, beyond what the Scripture has authorised; others, probably because they could not explain it, have been for taking it away, and confining his office, as Redeemer of the world, to his instruction, example, and government of the Church: whereas the doctrine of the Gospel appears to be, not only that he taught the efficacy of repentance, but rendered it of the efficacy which it is, by what he did and suffered for us: that he obtained for us the benefit of having our repentance accepted unto eternal life: not only that he revealed to sinners that they were in a capacity of salvation, and how they might obtain it; but, more-

over, that he put them into this capacity of salvation by what he did and suffered for them.

REWARDS AND PUNISHMENTS.

"Some good men may, perhaps, be offended with hearing it spoken of as a supposable thing, that the future punishments of wickedness may be in the way of natural consequence; as if this were taking the execution of justice out of the hands of God, and giving it to nature. But they should remember, that when things come to pass according to the course of nature, this does not hinder them from being his doing, who is the God of nature; and that the Scripture ascribes those punishments to divine justice which are known to be natural, and which must be called so, when distinguished from such as are miraculous. But, after all, this supposition, or rather this way of speaking, is here made use of only by way of illustration of the subject before us; for, since it must be admitted, that the future punishment of wickedness is not a matter of arbitrary appointment, but of reason, equity, and justice; it comes, for aught I see, to the same thing, whether it is supposed to be inflicted in a way analogous to that in which the temporal punishments of vice and folly are inflicted, or in any other way. And though there were a difference, it is allowable in the present case to make this supposition, plainly not an incredible one: That future punishment may follow wickedness in the way of natural consequence, or according to some general laws of government already established in the universe."

Dr. Butler's book, from which these extracts are taken, is certainly held to be one of the best books on religion and morals that has ever appeared, and the reason is that it treats of Nature as well as Revelation. Instead of going to history and trying to prove one doctrine from another, Dr. Butler goes straight to Nature for his proofs. What

would one think of a man complaining of the want of food and clothing who had money in his pocket and would not use it? and *yet those who complain of the difficulty in finding* TRUTH *and will not go to Nature for it are equally foolish.* The 'Analogy' was published about the year 1740: and ever since there has been a sad falling off. Paley's 'Evidences' follows about fifty years later,—a book which has probably made more sceptics than converts; and now we have the Bampton Lectures, which is only a second edition of Paley. All prefer history and dogma to nature, and for that reason truth makes no progress! But there is a higher authority even than Butler for this method of finding truth, and that authority is the Saviour himself, who took all his parables from nature, and not from history. History admits of many different readings, which is not the case with the facts of nature and experience. Such being the difference between history and nature, we may rely upon it that if we desire to throw any new light on revelation and religion we must go to nature for that light.

CHAPTER VII.

THE SCHISM IN THE CHURCH.

The Revival of Calvinism. The Origin of the High Church. The Remedy for the Schism. Doctrinal Reform. The Right of Private Judgment.

HAVING defined the principles of Christianity, and the test by which the Bible is to be interpreted, I am prepared to enter on the troubled field of Church politics under favourable circumstances,—for the discovery of the remedy for the dead-lock in which parties find themselves.

Calvinism began to be revived about the beginning of the present century, and that movement was followed by the counter-movement of the High Church, about twenty-five years later. The latter movement was originated by Dr. Pusey and his coadjutors, for the express purpose of checking the further spread of Calvinism, and it has been partially successful; for already, in the comparatively short period of a quarter of a century, about one-fourth of the Church has been detached from the ranks of the Calvinists. It is hard to say how much religion and civilisation owe to the High Church, and if I am not much mistaken as to the theology of that section of the Church, future historians will point to their efforts as the origin of the new Reformation. The reason of

this success of the High Church is obvious. The preaching of that Church is practical and consistent, and reaches the understanding. "Work out your own salvation" is the burden of their discourse, and for the first time in modern history the people are told they possess a will, and are able to work, and in these circumstances there is no marvel if the people prefer the teachings of the High Church to anything the Calvinists are able to offer. Such is the position of parties at this moment, and looking to the theology of each, as well as to their past history, the issue of the conflict is no longer doubtful.

In the order of legislation Church reform must commence with the Articles of faith; for as the Services ought to be the counterpart and carrying out of the Articles, it is evident that legislation on the Articles must precede that on the Services. The reform of the Services is of course a minor consideration compared with the Articles; for if the doctrines are put right, the Services will follow as a matter of course. So that the principles of the Church are true, it is a matter of minor importance in what manner the Services are conducted. Uniformity in that respect is not only not essential, but it is not desirable, any more than that there should be uniformity in the manner of treating any truth from the pulpit. The principle of any Church should be to give as much liberty as is consistent with truth and good government; and I may add, that if any less degree of liberty is given, discord and not harmony will be the result. It is strange that those who are clamorous for the reformation of the Services should have overlooked these considerations. To end right we must begin right, and in now calling the atten-

tion of the country to the reformation of the Articles, rather than the Services, I take the only course which our statesmen could countenance or encourage. If the great cause of Church Reform is to prosper, the country must not allow its attention to be diverted by minor and subordinate questions of reforms of Services and so forth, but must manfully meet the difficulty, by entertaining some tangible proposal for the reform of the Articles of Religion. Inquiry and free discussion on questions of spiritual doctrine is that which is now called for to prepare the people for reform. It has hitherto been the policy of the Legislature and the Press to avoid such discussion, but it is now to be hoped that such discussion will be courted, for with a definite proposal for the consideration of the country, nothing but good can come from that course.

Hitherto no test of truth has been used in the construction of our articles of faith. The Thirty-nine Articles were constructed on the principle of a compromise, and, as was to be expected, they contain many contradictory doctrines, which have been the cause of the present troubles. This error will of course be corrected by the revised Articles, which may easily be made consistent with truth and with each other. Then will the Church possess a statute-book which will admit of no difference of opinion as to its import, and then will the people know how the Church interprets the Bible.

While I say that it is necessary to legalize a code of belief which shall define the principles of the national Church, I must not be understood to say that that belief is to interfere with the private opinions either of the clergy

or of the laity; for in that case the proposed Articles would take away that liberty of thought which they intended to protect, and this principle, namely the right of private judgment, will of course form one of the articles of the new statute-book. If I am told that the High Church will not grant the right of private judgment, I answer that such is not the case. Their object is to place the articles of faith upon the only proper footing, that of truth and consistency, by the repeal of the objectionable tenets of the Calvinists; and if the articles are placed on that footing, the object of the High Church is accomplished, and their objection to private judgment is obviated. Private opinion in connection with contradictory and impracticable articles of belief, is one thing; but private opinion with consistent and intelligible articles is another. The first is private opinion without any definite creed to protect it from licentiousness, and the last is private opinion protected by a definite creed. Is not the one bondage and the other liberty?

There are two ideas which very few minds can take in at the same time. One is, that Scripture is an inspiration of God; and the other, that man may have misrepresented, misinterpreted, and misapplied that Scripture. The two things are perfectly compatible, and yet I have seldom met any who can accept the self-evident proposition. Let the reader boldly examine Scripture, and he will find *that he may reform his Creed without rejecting his Bible or his Religion.* To act upon the principle of either accepting the Bible as it is now interpreted and applied, or to reject it altogether, is as illogical as to say

that because we cannot know everything we can know nothing. Reformation is the course we take in every other affair of life, and why we should treat religion either as everything that is good and perfect, or nothing at all, is the greatest folly imaginable.

We all know and acknowledge that religion is not perfect, and, being so, why do we refuse to reform and perfect it? Why should we seek its destruction until we have first proved that it cannot be reformed? What should we think of a politician who assumed that the British Parliament could not be reformed, and who therefore proposed to abolish it? and if that is folly, the folly of those who refuse to look into the facts upon which Religion stands, and who, in ignorance of these facts, assume that it cannot be reformed, is equally great.

Three different paths are open to us. The first is to remain as we are, and see the world go on from one folly to another in an endless circle. The circle in which religion has always moved begins and ends with Judaism, in a more or less modified form. Out of Judaism came Catholicism, and out of Catholicism came Protestantism, which in its troubles and weakness is ever apt to go back either to Catholicism or Judaism. The second is to ignore Religion altogether, and then we shall have the world worse than ever. The third is to keep our Bible, and to conform our religious belief to it, and that, I think, is the only course consistent with true religion.

At the Christian era there existed three great parties: 1st, the Pharisees, whose religion was hypocrisy and whose self-righteousness was filthy rags; 2nd, the Sadducees, whose religion was scepticism; and 3rd, the

Christians, who took a middle course, rejecting hypocrisy and superstition on the one hand and scepticism on the other. Such was the state of the world in the first century, and it is practically the same now in the nineteenth century. We have, 1st, the anti-reform party, who are contented to remain as they are, and who by rejecting reform assume that they are perfect and need no reform; we have, 2nd, the rationalist party, who, without faith themselves, desire others to become the same; and 3rd, those who advocate a reformation of doctrine on the principles of the Gospel.

If the reader will take the trouble to examine the library of theological books (55 volumes) of the sixteenth century, published by the Parker Society, he will find a marked similarity to the theology of the present century, proving that theology has made no advance during the three centuries which have since intervened. The fact is, the clergy have studied more to copy the Fathers of the Church than to add a single new truth to the stock of knowledge possessed by the early reformers. Surely it is time to look for a resurrection of the dry bones which have covered the ground these three long centuries; unless we desire to be *ever learning and never coming to the knowledge of the truth,* we shall wipe away this reproach by forgetting the things which are behind, and pressing forward to those which are before, knowing that such is the duty of all who would be the soldiers of the Cross.

1. *The Love of God.*—The Gospel is the publication of God's love to man, previously unknown. Without the

manifestation of Christ as a sufferer for humanity, the Gospel would have failed of its effect; it was therefore necessary that Christ should die, that we might live. Love to God in Christ, as our Redeemer and intercessor, is the essence of the Gospel, for that supplies the motive and incentive for obedience to its precepts.

2. *Love and Self-Denial.*—The banner of love and the cross of self-denial comprise the sum total of Christian duty. Love is the positive and self-denial the negative side of Christianity, and whether the Christian thinks and acts upon the one principle or the other, the result is the same; for if we love and tolerate our neighbour, we must practise self-denial; and if we practise self-denial, we must love our neighbour. Love and self-denial therefore are the same thing, and these are the marks by which every Christian is known.

3. *Love and Fear.*- These are opposite feelings, and a religion which acts upon both, will, to a great extent, be negative. The Jewish dispensation dealt exclusively with fear, but it is the glory of the Christian dispensation that it deals mainly with love; and unless fear be superseded by love, no progress in the divine life is possible.

4. *Redemption and Condemnation.*—Salvation consists in the acceptance of Christ, both in belief and in obeying his commands. Condemnation is the opposite, namely, the rejection of Christ, either in belief or in obedience. Such being the test of acceptance laid down by our Lord, it follows that justification does not consist in faith alone, or in works alone, but in both faith and works. Now, what are the works which are essential to salvation? Not the works of the Catholics, such as penance,

alms-giving, and so forth, but the works of regeneration. Regeneration is the gate of Heaven, and I know of no other. It is the end for which all things else are the means. What are labour and the fruits of toil? what is religion? yea, what is the world and all it contains, but the means of regeneration? Marvel not that I said unto you, ye must be born again; for without self-reformation religion is a mere profession, and not a reality.

5. *Free-will and Responsibility.*—If man is a responsible being he must be a free agent, for responsibility without liberty is a contradiction. It is likewise a contradiction to speak of the Will as partly free and partly not free; for if we possess a will at all, it must be a free will, for that which is not free is obviously not a will. To hold predestination and election is to transfer responsibility from man to God, and to invert every right principle of morals and religion. We must either abandon free-will and responsibility, or predestination and election; for we cannot serve two masters. And in taking the test of God's perfection for our guide, we are bound to accept responsibility. Predestination and regeneration are opposites, the one being the work of God and the other the work of man; and unless we render to God the things that are his, and to man the things that are his, no progress in knowledge, civilisation, and religion is possible.

6. *Rewards and Punishments.*—Without punishment responsibility would only be a name; but as we know that God is the God of love, and takes no pleasure in the punishment of the wicked, beyond what is absolutely necessary for the maintenance of responsibility and the

production of goodness on the earth, that punishment will be as light as possible. Keeping these definite principles in view, it is not probable that future punishment will exceed that of the separation of the righteous from the wicked. We have been accustomed to consider the punishment of the future to consist of hell-fire,—an error which has forced man to take refuge in predestination, or the shifting of responsibility from himself to God for the relief of the conscience, showing how one error begets another. Seeing that religion depends on love,—love to God as well as to man,—it must trench upon the power of religion to influence the conduct, to attribute to God a greater severity in punishment than is absolutely necessary.

7. *Religion and Toleration.*—Religion is comprehended in the two commandments of the New Testament—love to God, and love to man. The law of Toleration comes under the latter commandment; for as we desire liberty of conscience for ourselves, we are bound to grant that liberty to others. If we have many dislikes to others, we may rest assured that self-love and pride are strong within us.

8. *Conversion non-miraculous.*—The Gospel is miraculous in its origin, but the effect of the Gospel on the soul is entirely natural. It is by mixing up these two truths, which are quite distinct, that all the mysteries and fallacies attending religion come. Let the Church be consistent on this fundamental point, and religion will become a reality, and those fruits in the soul which the Gospel is intended to yield will be produced. If the effect of the Gospel on the soul is not natural, what

is it? It can be nothing but miraculous, for there is no half-way house between nature and miracle.

9. *Regeneration.*—This new birth is produced in the soul by the operation of truth, even the spirit of truth, which creates new and better feelings, and these new feelings are natural. The reason why all men require regeneration is that every man is born in ignorance and want; and in this state, his unregenerated feelings in the absence of reason and religion grow up rank and strong, like a garden overgrown with weeds, and it is with these powerful adversaries that regeneration has ever to contend. As we sow, we shall reap; for the soul will always be the counterpart of the faith, knowledge, and experience with which it is fed. If the seed sown be a mixture of truth and error, the soul produced will be partly good and partly evil; but if the seed sown be wholly good, the soul will be the same. The will, prior to conversion, is at the command of the unregenerated feelings; but when converted, it is at the command of the regenerated feelings, showing how the Will is renewed by regeneration.

10. *The Test of Truth.*—The test of God's perfection is truth, at the apex of the pyramid of knowledge; and the test of Fact is the test of truth at the base of that pyramid. These two tests—the one deductive and the other inductive—are therefore one and the same.

11. *The Works of God and Man.*—External nature belongs to God, and was made by him. The body and the mind were likewise made by God; but the thoughts, words, and actions belong to man, and for these he is responsible.

12. *Knowledge and Faith.*—We are bound to derive our knowledge from nature and experience, as well as from the Bible; for as nature is the work of God, its revelations are of equal authority with His word. Therefore I say, add unto your faith knowledge, for without both you cannot understand either the one or the other.

13. *Opinions.*—Opinions govern actions, and if we are responsible for our acts we are likewise responsible for our opinions. This is practically a new doctrine, for no one ever seems to dream that he is responsible for the opinions he holds. Our duty to God, to ourselves, and to others, alike demands that we should know and feel our responsibility in regard to our opinions; and it is essential to the advancement of the Redeemer's Kingdom on the earth that we should hold right opinions. To ourselves it is not less necessary, for on that the health and progress of the soul and character depend. With regard to others, I need only say that as the acts of one man affect the acts and interests of others, any departure from right and true action necessarily injures our neighbour. I have now shown why it is that every man is bound to make his opinions, as well as his duty, a matter of conscience. So long as Predestination was held, responsibility as to opinions was of course out of the question; but now that dogma is dismissed, responsibility will have its perfect work in the minds of all.

14. *This Life.*—Life is a time of trial and probation, the conflict of good and evil passions within constituting a trial to which all are subjected; and this trial is to be carried on from the day of our birth to the day of our death. This is the trial which St. Paul speaks

of as "*crucifying the flesh*," and it is by practising this self-denial that we may be said to carry the cross. To state this in other words, it is by giving effect to the intellect over the feelings that we can be Christians in reality.

15. *The Atonement.*—The atonement of the Gospel is the work of Christ, that work and sacrifice which he performed on the earth, and which all who would be Christ's must perform, according to their talents, in Christ's name and after his example. The atonement of the Old Testament was blood; that of the New Testament is not blood, which is a dead material thing, but *a new spirit* offered as a living sacrifice unto God. Such is the atonement which Christ purchased for his people, a sacrifice of a sweet-smelling savour which ever burns on the altar on high at which our High Priest and Mediator ministers on our behalf. This interpretation is new, but let it not be despised on that account, for if it be the true interpretation, we are bound to accept it; and a careful perusal of the Gospel will convince any reasonable mind that the interpretation now given is the only one consistent with our Lord's teaching. When Luther projected a new interpretation of the words, "*This is my body*," he was denounced as a heretic, but in due time men began to see that Transubstantiation was opposed to the Gospel, and so will it be with the new interpretation of the atonement. The tendency of the old atonement was to increase sin, so that it might have the appearance of a reality and a necessity; but the new atonement takes away sin and sets the conscience free. Regeneration takes away the offence of the Cross,

religion becomes natural, and instead of a cross it becomes a pleasure and a privilege.

16. *The New Reformation.*—Luther's reformation spiritualises some passages which it ought not, and leaves untouched other passages which ought to be spiritualised; but the new reformation spiritualises upon a fixed and definite principle; the new reformation will therefore act as a corrective of the old reformation rather than an extension of it. As the new reformation lays no man under sin, but only under responsibility for his acts and opinions, it is as great an advance over Luther's reformation as that reformation was in advance of the Church of Rome. Had the Gospel not been absolutely free from Judaism, I should have despaired of any further reformation being practicable; but, being free from Judaism, a reformation is not only called for, but certain. It is strange that discussion on religion should have hitherto turned on the question *whether the Bible be a revelation from God, or not,*—of which Paley's Evidences are an example,—and not on the question of doctrine. Whether this be accidental, or done with the object of diverting attention from the question of reform, I cannot say; but whether it be accidental or intentional, one thing is certain—that it has had the effect of keeping the world in the dark as to its true interests.

17. *The Creed of the Church.*—Articles of belief free from error protect liberty and create concord and goodwill, but articles of belief which are a mixture of truth and error are subversive of liberty, and create oppression, intolerance, and schism. The proposed revision of the Thirty-nine Articles upon the principle of truth and

consistency will therefore be the Magna Charta of religious liberty. The right of private judgment will form one of the articles of the revised code. While subscription to the new articles will involve a general assent, that will not prevent the clergy from holding particular views on any of the articles, provided those particular views do not amount to a nullification of the whole. It being essential to peace and good government in the Church, as in the State, that individual liberty be curtailed as little as possible, I have drawn this important article upon a basis as liberal as is consistent with its object, the maintenance of liberty; for I hold that good government does not consist in drawing the reins tight, but in following the opposite course.

18. *Right Conduct.*—If truth produces sincerity, error must produce hypocrisy: it follows, therefore, that a mixture of truth and error must produce a mixture of sincerity and hypocrisy. This is a self-evident truth, and yet it is one which has been entirely overlooked and ignored in the religious world. If truth has now been found, we have only to accept it, and we shall be delivered from scepticism and hypocrisy; and who is able to conceive what such a revolution will do for the world, as it is impossible to overrate the evil effects of scepticism and hypocrisy? While the proposed change of opinions may be called a Reformation, the change of action consequent on that reformation may be considered a Revolution, the change will be so great; for when faith is right, insincerity will cease, and the conduct will accord with it.

19. *Divine Grace.*—A will in unison with the Divine will is that grace which is so often spoken of in the

Gospel. It is that grace of which the benediction of the Church speaks, when it says, "The grace of God be with you." This Divine will is produced in the soul by the Gospel. If I now analyse our Lord's Prayer, this new interpretation of Divine grace will be applied and tested. When we say, "Thy kingdom come," we desire the Divine will to enable us to advance the coming of God's kingdom on the earth. When we say, "Thy will be done on earth, as it is in Heaven," we pray for the Divine will, so that the will of God may rule on the earth as it rules in heaven. When we ask "our daily bread," we seek the Divine will to enable us to be diligent in business; for in so acting we serve the Lord, by providing for ourselves and our dependants. When we pray, "not to be led into temptation, but to be delivered from evil," we ask the Divine will to keep us out of temptation, and to deliver us out of evil when we fall under its dominion. When we pray for the forgiveness of our sins, we ask the Divine will to perform our duties to each other and to society; for unless we forgive men their trespasses, and act towards them as we wish them to act to us, we cannot expect our Heavenly Father to forgive us our trespasses.

20. *Truth and Liberty.*—Our Saviour links these two grand principles in one when he says we shall know the truth, and the truth shall make us free. That the knowledge of truth should set us free from sin has hitherto been an enigma, but now the riddle admits of a definite explanation. So long as our Creed is defective, insincerity and its fruits burden the conscience with much sin; but as truth becomes known, insincerity will cease

in proportion to its triumph, showing how truth is to make us free.

21. *Religion.*—Religion consists not merely in remaining contented with the faith we already possess, but in adding to our faith new and better doctrines; for unless the soul grows as well as lives, it must be dormant and fruitless.

22. *Protestantism and Catholicism.*—Unless Religion be reformed, there is reason to fear that the High-Church will tend to return to Rome, and the Low-Church to Jerusalem, for it is quite clear that these parties cannot remain much longer as they are. The reason why it is so difficult to refute the Catholics is that our own creed is faulty; but once let that be purified, and placed on the rock of truth and consistency, and the errors of Rome will pass away like a tale that is told. It is because error cannot cast out error, that the reform of Protestantism must precede that of Catholicism. Is it not true that religion begins with error and imperfection, and goes from thence to truth and perfection? Heathenism came first, then Judaism, after that Catholicism, then followed Protestantism, and after that we may expect reformed Protestantism.

23. *The Evil Passions.*—The natural affections in excess are spoken of in Scripture under the figure of Satan, showing how hateful these are in the sight of God; and seeing that our Maker has provided us with the means of converting these evil passions, we are left without excuse if we remain subject to them.

24. *The High and Low Church.*—The High Church being built on Free-will and the works of Regeneration,

its theology is more practical and truthful than the theology of the Low Church, which is built on Predestination, the negative of Free-will and the Works of Man. As regards conversion, both parties are equally defective, for both derive conversion from internal miracles,—the one from Baptismal Regeneration, and the other from Election. Such being the comparative merits of the two parties, it is plain that a middle party,—the Reform Party,—which repudiates the errors of both, is that which every consistent Christian ought to represent and encourage.

25. *The Understanding.*—The importance of understanding Religion cannot be over-stated. It is so important, that he who fully understands religion in all its phases can scarcely help going right. Every one knows how delusive good intentions are; now all I ask is, that men should free their minds from ignorance, and they will go right naturally. When the mind is not open to conviction, that person must be considered in a state of bondage; but when the mind is able to submit to reason when convinced, it is in a state of liberty.

26. *The Catholic Church.*—The Greek Church was the first to claim to be a Catholic or Universal Church. In the sixth century the Church of Rome laid claim to this title; but St. Gregory, in writing to the Bishop of Constantinople, declares that all such claims are the forerunners of Antichrist. By means of Auricular Confession the Catholic clergy exercise a power over the consciences of the people which God himself does not exercise; for our Maker does not interfere with the free-will of man, lest the feeling of responsibility be weakened thereby. The fact that the Catholic Church preceded

the Protestant Church in point of time, is a presumptive proof that it is less pure than the Protestant Church, for error ever precedes truth.

27. *Truth.*—What is mystery, inconsistency, and error, but darkness? and in spiritualising beyond measure, we love darkness rather than light. There is no difficulty in finding truth either in the Bible or out of it; the sole difficulty consists in loving and obeying it, after it has been found.

In these Articles, which are twenty-seven in number, the two great principles of our Religion have been shown to be love to God and love to man, and these accordingly form the two first articles. These two principles are the pillars of our Faith; and as they are sunk deep in human nature, they will find a response in the minds of all.

CHAPTER VIII.

CIVILISATION DEFINED AND APPLIED.

Industry and Wealth. The Weakness of Individual Character. The Insincerity and Expensive Habits of Society. The Decline of Civilisation. Universal Toleration. The Exaltation of Private Character. Public Opinion over-powerful. The Office of the Press.

In entering on the wide and difficult subject of Civilisation, I enter the field almost as a pioneer; but, difficult as the work may be, fortified as I am by the previous study of nature, I have every confidence in the result. It will be my study to penetrate below the surface and appearances of things, and to portray society not in the garments of outward show, but in the more humble garb of reality; for unless we are prepared to go boldly forward to truth and reality, no improvement is to be expected.

To improve or civilise man, evil feelings and evil will must be changed into good feeling and good will, and the only way to effect that conversion is by the development of the intellect. To make man good as well as intelligent is essential to a high state of civilisation; and by working on feeling by the intellect, both objects will be attained, and the whole man will be developed, which would not be the case if either feeling or intellect were left out. Some few writers fall into the error of making

the intellect everything, which produces a character cold and argumentative, in which the head is everything and the heart nothing. The vast majority of writers, however, fall into the opposite error of developing the feelings, which necessarily supersedes the intellect. This is a worse error than the former, for without reason to distinguish truth from error, right from wrong, and good from evil, no improvement can be made. Such writings may amuse and excite the imagination, but they cannot exalt, instruct, or civilise.

Civilisation may be defined to be the *improvement of nature.* If I now explain what I mean by progress in civilisation, and its opposite, retrogression, the meaning to be attached to the term "Civilisation" in the present work will be distinct and definite. Progress may be said to consist in the development of the intellect, so that it may be powerful enough to direct and control the feelings, and so convert evil feeling into good feeling. Retrogression is the over-development of the feelings, the necessary effect of which is the suppression of the intellect; for when the feelings are stimulated overmuch, they gain the mastery. True civilisation consists in taking feeling for the groundwork of the superstructure, "Civilised Man," and intellect as the architect, guide, and ruler over that edifice. Feeling and Intellect are the two contending forces within, which are ever at variance; and, according as we yield to the one or the other, will the character be formed for good or evil. As the one or the other is in the ascendant, Civilisation will advance or retrograde, for material things are ruled by these moral causes. When the understanding rules, discord and war

cease, and industry, wealth, and comforts flourish; but when feeling is uppermost, peace and its blessings disappear.

Industry and wealth are intimately connected together, as the latter comes from the former. Wealth is accumulated when income exceeds expenditure, the balance of the one over the other forming what is called money or wealth. This being the origin of capital, it is obvious that if an individual or a nation desires to be rich, expenditure as well as income must be looked to. Industry on the one hand, and prudence and economy on the other, being the means by which riches are accumulated. I need scarcely state that the progress of civilisation depends greatly on the increase of wealth, for without that leisure from toil which wealth alone can give, and without the means of building factories and works of public utility, little progress in civilisation can be made. Excessive wealth of course is not desirable, for that often brings with it a multitude of evils, greater perhaps than the want of riches, great as that may be.

Such being the connection which wealth bears to Civilisation, it follows that the present expensive habits of society, and its excessive desire for amusement, which indisposes the mind to industry and enterprise and spends useful capital, are not favourable to civilisation. I may be told that expenditure does good to others, and that what one spends another gains, but that is a fallacy which even political economists fall into. The fact is that expensive habits must always impoverish the country, and, if so, the well-being and civilisation of a nation must suffer from improvidence. If it be true that wealth

comes from prudence and economy, as well as from industry and enterprise, it is certain that expensive habits cannot produce good.

Having now defined Civilisation, I shall be expected to offer a definite opinion as to its actual state in England at this moment, which I shall now do. When I sat down to the present task my impression was that civilisation was making rapid progress, and that I might have the felicity to point to some future day when its consummation would be complete. But this dream of the imagination soon passed away under the tutorage of facts, and my decided opinion now is that civilisation is actually in a state of decay. But I will go even further, for that decay seems already to have advanced so far, that it is not impossible it is already beyond the power of man to remedy. That the evils of society should have been allowed to proceed so far before they were discovered, is a lamentable fact; for it may be, that let us now call in all the physicians at our own command, they will only report that the patient is too far gone to recover. This is a startling statement, but in now proceeding to describe this great decline, I think it will be found that, startling as the statement may be, it is literally true.

The first and greatest cause of the decline of civilisation is of course the great revival of Calvinism in the course of the present century. This will appear, if I now describe the character which that theory of Religion produces. Calvinism kills the inner man, for in ignoring self-reliance, self-exertion, and self-reformation, it must have that effect. What is the type of the present age but the absence of individual character, and what but to

the revival of Calvinism can we ascribe that fearful result? The whole nation has been dwarfed by that revival; we have become a nation of little men, the essence of weakness, and with such men there is no saying what calamities may come upon us. The spread of the revival movement, as it is called, in all parts of the United Kingdom, is one of those calamities, the evil effect of which will soon be apparent, and I might easily mention other calamities equally great, which may be expected to befall us in our present defenceless state. To the Calvinistic movement must therefore be traced the great cause of the present decline of civilisation.

The second great cause of the decline is the prevalence of hypocrisy in all classes of society, and the expensive habits which a departure from sincerity involves. That this evil comes in a great measure from Calvinism is evident, for a defective creed must ever produce insincerity. We have left the simple manners of our forefathers, and have adopted manners which are artificial and unreal. If I am asked for a proof that truth and sincerity are better than error and hypocrisy, I point to modern society, and ask the reader if he thinks that society, as it is now constituted, is either desirable or such as can last. That it is unreal and unsatisfactory all acknowledge, and that it cannot last, but must either be improved or pass away, there is no doubt. It will be seen sooner or later that nature is either unable or unwilling to support a system which is as unnatural as it is expensive, and that we must submit to be ruled by the dictates of truth and prudence, before its wayward course can be arrested.

Such is the deplorable state to which Calvinism and insincerity have brought this country. Selfishness is the ruling power, and for the most part all that is noble, disinterested, and public-spirited is rapidly being rooted out. Selfishness, or self-love in excess, being the opposite of public spirit, it follows that as the one increases the other must decline. To subdue this master-evil of selfishness it is manifest that we must learn to love, or at least to tolerate, our neighbours, as well as to deny our own selfish propensities. Improvement in civilisation is therefore double in its nature; the one means being positive, and the other negative,—Love being the positive, and Self-denial the negative, means of improvement. That the repeal of Calvinism, and the consequent elevation of individual character, will cure these evils, there is, I hope, little doubt; but I would caution my readers not to be too sanguine of the result, for it is a fact which must not be forgotten, that the mind, although enlightened and convinced for a time, is apt, when the excitement is over, to return to its accustomed haunts of thought and action. The good of agitation and excitement on any proposed Reform is, that it enables the Legislature to place the necessary reforms on the statute-book, and when there the sooner excitement passes away the better.

In every case the decay of civilisation may be expected to come on the world unawares, for decay naturally covers itself over with outward show to hide its defects, but when it is examined narrowly, although all may seem prosperous outwardly, it is too often a deception. The reign of Augustus ushered in the decline of ancient civilisation. That Emperor boasted that he had found Rome

in brick and left it in marble; but neither he nor his subjects knew—what was of more value than a city of palaces—that the knell of civilisation was about to be rung, and that nothing remained but its decline and fall. Had any of the numerous and talented writers of that reign possessed the courage and heart to proclaim the fact that civilisation was then on the turning-point and about to fall, that announcement would have been of inestimable value, for in that case civilisation and liberty might have been saved; then the darkness of the Middle Ages would have had no existence. I have now shown that the great causes of the present decline of our own civilisation are the revival of Calvinism and the unreality of society, and I will not weaken the force of these conclusions by introducing any minor causes, but will at once proceed to the remedies.

The first and great remedy for the decline of civilisation is universal toleration, or liberty of thought and discussion.

The law of toleration is as necessary to peace and progress as the law of jurisprudence; and looking to the evils which the constant violation of that law of liberty in every age has led,—and in no age more than in our own,—it is to be regretted that no court of justice should have been set up to enforce obedience to it, similar to that which has happily been established for the protection of life and property. To take away a man's character and reputation because he freely and honestly expresses his opinions (or because he is not so great a hypocrite as his neighbours) is surely as great a crime as theft, for what is life without character? The conscience is

the divine means for the maintenance of toleration; but that means is insufficient in the earlier stages of civilisation, for then conscience, like reason, is weak. What is the history of the Middle Ages but the history of wars and persecutions arising from intolerance, showing how much a court of law, to protect liberty of thought and discussion, was then wanted? I do not of course propose to establish a court of justice for the protection of liberty of discussion in this country, for there is a much more simple way of effecting that object,—by giving legal effect to a Church statute-book, such as I have proposed in the last chapter. When that reform becomes the law of the land, the law of toleration will receive legislative effect, and no one will then have to complain of the want of liberty.

A new era in civilisation must be inaugurated, in which perfect liberty of thought and discussion shall be not only tolerated, but encouraged. This will rescue men from their present torpid condition, and improve public opinion. The discussion of principles has hitherto been studiously avoided, both by the Legislature and the Press; but the sooner all such reserve be laid aside the better, for it is now too evident that civilisation is rapidly losing ground, and to that very avoidance of such discussion is the present torpid state of society mainly to be ascribed. We possess the machinery for a much higher state of civilisation than the world has ever seen, in which the comforts of all classes of the people may be greatly advanced, and all that is wanted is some tangible progress in moral science, which may be expected if the new liberty I have spoken of be freely granted.

The second remedy is the elevation of individual character and opinion.

The adoption of the first remedy of toleration will produce a great change on the minds of individuals, for many books now kept back, from the want of toleration, will then make their appearance, when the present condition of modern literature and character will be changed and improved. Most men either possess no definite opinions, or such as are narrow and sectarian. In this state of mind the people are seldom in a position to judge for themselves, and are therefore the passive slaves of public opinion or fashion. To control and improve public opinion we must induce men to think and act independently, and then men will be governed by principle rather than fashion. To allow public opinion to think and act for us is the part of children, and not of men; it indicates a want of character and soul; and if we wish to raise ourselves in the scale of civilisation and being, this deplorable state of things must have an end.

The third remedy is the improvement of public opinion.

What is public opinion, so blindly followed and so much feared? What is its worth, and from whence does it come? The public mind of course is the aggregate of private opinion and experience. Now, if the multitude were learned, wise, and good, we might accept public opinion as a test of truth. Men would then have a good and trustworthy friend in the public mind to direct their thoughts and actions. But unfortunately, that is far from being the case, for the wise and good are only to be numbered by hundreds, while the ignorant and prejudiced are to be counted by thousands.

Until the fountain from which public opinion comes be purified by the learned and the wise becoming the majority, little reliance can be placed on public opinion as a teacher of opinions and principles. Each man must inquire and judge for himself; and I may add, that when toleration is granted, there will be no lack of good books to assist us in the inquiry. But even although public opinion was always right, it would not be good for man to allow the public to think for him, for that would reduce him to a mere machine, the echo of public opinion; and where would individual character be? It would be *nil*, and no soul, worthy of the name, would be produced.

In every view we take of public opinion built on the ruins of private opinion, it is an evil which cannot be overstated. What is caste or custom, in India or China, but public opinion carried to excess? I do not know the state of private opinion in these distant climes; but seeing that custom and prejudice are so powerful in the East, it is certain that there can be no private opinion worth mentioning. The civilisation of the East is much older than that of Europe, and unless European civilisation be delivered from its present stagnant and decaying condition, future centuries will see European civilisation in a similar state to that of Asia. Private character will go on declining, and public opinion will go on strengthening, until the New Zealander of Macaulay will visit Europe, and in sketching the ruins of civilisation, report to his countrymen the evils of custom and the impossibility of removing them.

The history of public opinion is this: public and pri-

vate opinion act and react on each other. When private opinion declines, which it does under the withering influence of Calvinism, public opinion strengthens on its ruins. This seems a strange result, for it might have been expected to be the reverse, as one would naturally imagine that weak private opinion would produce weak public opinion. But it is not so, and I shall now explain the enigma. If we dwarf the individuals composing society, they become weak and timid, and may be driven like a flock of sheep. The weaker the individual man is, the stronger is the public mind. It is easier to drive weak minds than strong minds, for the former may be led by custom rather than by principle, which is not the case with the latter. Public opinion does not become stronger, but owing to the weakness of the individuals which it governs, it relatively becomes more powerful. Its strength lies more in the weakness of individual character than in its own strength. The value of this discovery is great, for now that we know all the ailments of society, there is no difficulty in applying the antidote.

It is of the last importance to control and improve public opinion, for on it do our destinies for good or evil depend. Legislation, literature, our habits and customs, and I know not what else, depend on it. It has hitherto been supposed that no power existed which could touch this master-power, the public mind; but that is now happily found to be an error, for public opinion is found to rest on private opinion, and if we can raise the character of individuals, we can at once control and improve public opinion. There is no other remedy, and in stating that universal toleration is the first and greatest

of all the reforms now proposed for the amelioration of society, this will be manifest, for unless we can reach the ear of the individual mind, and thus gain a hearing, the public mind cannot be improved.

I now come to the Press, which holds a prominent place in the field of civilisation. The Press, like other interests in the country, has been sadly dwarfed by the intolerance of the age, for it is the merest folly to imagine that although the press is free from legal restraint, it is a "free Press." It is nothing of the kind. The newspaper press depends on its subscribers, and according to what pleases or displeases them will it, as a commercial speculation, flourish or decay. In these circumstances it is not surprising that the press, depending as it does on the pleasure of its subscribers, is no better than it is. It must be the desire of all to set the press free from this bondage, for who is not interested in a free press? When the principle of toleration is recognised, and when that principle receives legal effect by the passing of the proposed Church Reform Bill, that liberty will be achieved; and then the press, for the first time, will not only be free from legal restraint, but free from the more galling tyranny of an intolerant public. Then will the press fulfil the anticipations of its friends, and become what it was originally intended to be, the guardian of the public liberty.

It is supposed that the mission of the press is to represent public opinion, but that is far too humble an object for so important a vehicle of civilisation. Did the press actually walk up to its profession in this respect it would be useless indeed, and it is only because

the press sometimes goes beyond its professions and contends with the errors of public opinion that its value consists. The proper position of the press is to stand between the two great parties into which every state is divided—the governing classes and the governed classes. In holding this neutral ground the Press must not allow itself to be governed by either class. In protecting the rights of the governing classes and the liberties of the governed classes, the press will interpret passing events, and assign to them their proper places in the great categories of good and evil, or progress and retrogression in civilisation. The first duty of the press is to enter into principles, and having done that, to offer advice to the governors on the one hand and the governed on the other.

The press, or at least that portion of it which is not avowedly devoted to party interests, ought to be of no party. I know of few newspapers which come up to this standard. A newspaper devoted not to party but to the public interests, may be expected sometimes to advocate the interests of one party and sometimes those of another, wherever right may happen to fall. This fact should be well understood and recognised, for when the public finds a paper shifting its ground from one party to another, such changes are apt to be mistaken for a change of principles, which is not necessarily the case. It is the same with a statesman. He, like the press, if he is a public and not a party man, will sometimes be found with the Conservatives and High Church, and sometimes with their opponents, the Liberals and Evangelicals. The past history of the press may be said to be an unsatisfactory result of great opportunities.

Great things were predicted of it, for it was thought that with a press free from legal restraint, no error or evil could long hold its place. But all this has now been discovered to be a mere dream of the fancy, of which the present call for a general reformation to correct opinions and practices is the proof.

I have now passed in review the two great maladies which afflict the state, viz. the prevalence of Calvinism and the dwarfage of private character. I have likewise indicated the remedies which are calculated to cure these evils, which may be reduced to two in number,—the recognition of Universal Toleration on the one hand, and the elevation of Individual Character on the other.

It is not difficult to see how this general reformation may be completed. There must of course be no attempt at legislation in the first instance, for public opinion is not prepared for that. The first step will be to ascertain the opinions of the people on the subject. To effect this, a communication might be made to the bench of Bishops from the Crown, to the effect that some reformation in the Thirty-nine Articles is called for, so that the schism in the Church may be removed, and calling the attention of the Church to the subject; the Bishops would then communicate with their clergy, and the clergy with their people. If the Church preferred to take the initiative, the bishops would in that case communicate with the clergy, without waiting for any communication from the throne.

If the nation be sincere in its desire to strengthen its defences, I have now shown how that is to be done; not by the expensive and ineffective method of making our

coasts bristle with cannon or by covering our seas with men-of-war, but by the noble, effective, and inexpensive method of strengthening the inner man. To raise the character of the individual is the banner of the new reformation. Under its influence our little men will become great, and our weak men strong; strong in counsel and strong in action. The national character will be raised, and the influence of the Reformation will cross the Channel and perhaps induce other nations to follow our example. Controversy and war followed Luther's reformation; but the new reformation is Peace. Luther's reformation was partial and incomplete. It only partially allowed the light of reason and the intellect to enter the articles of its faith, and the partial introduction of light produces contradictions, and instead of belief it leads to scepticism; for all contradictions necessarily have that effect. Contradictions produce controversy and war, and such was the result of Luther's imperfect work. The first reformation was based, not on principle, but on compromise; but the glory of the new reformation is, that it is based on truth. Such is the wide difference between the two reformations, and that difference is sufficient to account for the failure of the one and the predicted success of the other.

Fortunately no political or pecuniary interests are affected by the present movement, and in these circumstances the proposal cannot long remain as a mine of wealth and happiness discovered, but unworked and undeveloped. If the will of man is wanting, the course of events will carry forward the good work; for Truth governs the will and must finally prevail. I am not

ignorant of the value of the discovery of the gold mines of America and Australia; but what, after all, is gold? It is only the means of peace, contentment, and happiness; and as the new reformation offers peace and happiness, its value must be infinitely greater than any material thing, for material things are only a means to effect a spiritual object. Further, what is the use of stimulating population by these new discoveries of gold, if we cannot offer peace and happiness to the multitudes whom the gold mines are the means of bringing into the world?

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1. Civilisation is both mental and material. To improve the mind, to improve the body, and to improve the fields, all come under the term "civilisation"; for without the improvement of material things the earth would not supply the wants of civilised man.

2. Progress in Civilisation consists in giving effect to the intellect over the feelings. Retrogression is permitting the feelings to govern. The feelings are the groundwork of the edifice, Civilised Man; and the Intellect is architect and ruler over that edifice.

3. Civilisation in England is in a state of decay in spiritual things, and progress in material things. Although the material adjuncts of civilisation are prosperous, yet as civilisation is more mental than material, I consider civilisation on the whole to be in a state of decline; poverty in spiritual things more than cancelling the superfluity in material things. The chief cause of this decline is the prevalence of Calvinism in the Church.

Another cause is the unreal and unsatisfactory condition of modern society.

4. Material prosperity cannot give peace and happiness, for that alone can be realised by spiritual prosperity; material things being the means, and spiritual things the end. The character of every man will be exalted and improved when he revises and improves his own opinions.

5. Civilisation exalts the character and improves public opinion. It maintains liberty, and takes the part of the oppressed against the oppressors.

6. Abstract principles only appeal to the intellect, but as all men are not accustomed to abstract reasoning, I have taken another course. By applying principles to the existing state of affairs, I appeal more to feelings than intellect; for all men have the faculty of approving and disapproving, and to that faculty as well as the intellect I appeal.

CHAPTER IX.

POLITICS.

The Order of Progress. How Individual Opinion affects the Public Mind and Literature. Liberty and Oppression defined. Church and Educational Reform.

POLITICS may be defined to be the art of government. To discuss the acts and opinions of statesmen and parliament, or the opinions and acts of individuals, is to discuss politics. The art of government ought to be the best understood of all the arts, for more attention is given to it than perhaps to any other; but this is far from being the case, for scarcely two persons entertain the same ideas on this subject. This diversity of opinion is a serious drawback to progress, showing the want of a general reformation in individual opinion, not only on the constitution of government, but all that a government ought to do.

The range of political discussion in this country has always been extremely meagre and limited. Discussion has scarcely ever gone beyond one or two points, and generally speaking politics have been confined to discussions as to who ought to have votes, and what places ought to send members to Parliament. When the various reforms brought under notice by this Work are considered, it will be seen how ill-informed the people are as

to what their real wants are, when they allow their attention to be almost exclusively directed to a subject which is really less wanted than almost any reform I could name. So that we have a good working House of Commons, free from all taint or suspicion of corruption, which we certainly have, it matters little who are the electors or who are the elected. As yet, with the single exception of Free Trade, we have got little good from the Reform Bill of 1832; and the reason is, that the attention of the public has been diverted from real reforms to questions about voting. In this new age of discovery we ought to see a better era in legislation. Legislation can make no great advance in the present divided state of opinion, and until more harmony of opinion is produced out-of-doors little improvement is to be expected.

Progress affects the Public and the Legislature in a definite order, and I shall now state what that order is.

1. Literature and the Press.
2. Private Opinion and Character.
3. Public Opinion.
4. The Legislation.

If the reader will keep this order of progress and reform in view, he will perceive how necessary toleration is to all improvements worthy of the name; for unless literature be free, such reforms cannot even be mooted, far less carried. Two measures will accomplish all the legislative reforms I have proposed, for the book has much more to do with individual character than with politics. These are,—first, a Church Reform Bill; and second, an Educational Reform Bill. These proposed Bills have been so fully discussed, that I need not enter on them

here: I will therefore pass at once to define the limits which ought to be drawn between the government of a State and the individual.

Perfection generally falls between extremes, and so it is with government. If the Government draws the reins too tightly, that is oppression which produces evil; and if, on the other hand, a Government holds the reins too slackly, that likewise produces evil; for excessive liberty is not liberty, but its abuse. To produce good, a Government must avoid both extremes. The question therefore arises, what is the happy medium, and where are we to draw the line which separates liberty from oppression.

The principle of government is to give as much liberty to the individual as is consistent with social and the general good. This principle will apply to liberty of thought and discussion, with which the British Government does not interfere, as well as to liberty of action, in which the State does interfere. Such then is the principle of liberty which ought to rule every Government. To increase the power of the Government is not the object, but to protect the liberty of the subject. As to the application of the principle of liberty now laid down, I must refer the reader to the other portions of this Work.

As legislation stands at present, I of course consider that the principle of liberty is infringed, or I would not propose the great reforms I have done. The statute-book of the Church contains many inconsistencies, which proves the existence of error. Here then the Legislature is at fault, in allowing error to be protected in its name. This error gives rise to intolerance, and all the evils that flow from it. Here then is a crying evil, and the sooner

it is corrected by the proposed Church Reform Bill the better. But intolerance and error are not the only evils arising from a faulty national creed, for to these errors we mainly owe the variety of creeds and opinions now existing in this country, which stops the progress of education. No educational Reform Bill is possible until the Church be first reformed; and if I were to mention all the evils which arise from the want of education, I should fill volumes, for their name is legion.

To possess no national creed would lead to license, and not liberty; but if I am asked whether I would rather have a faulty national creed or none at all, I answer that I would greatly prefer to have none at all. I think the interests of truth and liberty would be better cared for in this country without a national Church, if that Church is to be so faulty as ours is, than to have a national Church. Give us a national Church free from error, and it will be an unspeakable blessing; but without that, a national Church must be considered a thing which cumbereth the ground.

The Church is the only unreformed portion of the State; for since 1559, when Elizabeth came to the throne, it has not been reformed. Now as the Church happens to be the chief element in civilisation, our attention must be mainly directed to it; for to reform the Church as it ought to be reformed, is almost to reform and complete civilisation. It is clear that we must look to the laity, in the first instance, for Church reform. If a Catholic writes on the Church, he only magnifies the infallibility of his own Church; if a High Churchman writes, he advocates the views of his own party; and if the writer be

Evangelical, he only tries to reconcile opposites. Under these circumstances we must look to the laity for impartial information; and it is because of this necessity that I have ventured to enter on the wide field of Church reform.

It is a matter of minor importance, as regards Scripture authority, whether the Church be governed by the Clergy in Synod assembled, as in Scotland, or by Bishops, as in England; for both forms of government seem to be equally Scriptural. Every one conversant with the New Testament knows that such is the case. The English Establishment is a Church governed by Bishops, under the authority of Parliament; and provided Parliament be a fair representation of the State, that is an arrangement which appears to be both just and beneficial, so long as those who choose to dissent from the Church are allowed so to do. The Toleration Act of William III., the repeal of the Test Acts, and the recent reforms of the Universities, have done all that appears to be wanting to secure the rights of conscience; as regards Church government therefore no reform is called for.

Doctrine naturally divides itself into two distinct classes,—the spiritual, and the material. The first has reference to the Deity, and is spiritual and general; the second refers to the clergy and the Church, and is material and particular; showing how distinct the two classes of doctrine are. Strange to say, this separation has never been made; for it is manifest, that to separate the two is to deliver the public from a world of difficulty, on the very threshold of the question. All I propose to reform are the spiritual doctrines; for the material doctrines,

such as Apostolic Succession, Baptismal Regeneration, and so forth, I would leave untouched and unrecognized by any new legislation. The reason why I do not touch the material doctrines which refer to the Services of the Church, will be understood by reference to secular affairs, to which I must now advert.

To improve the character, habits, manners, and customs of the people, how are we to proceed? Certainly not by attempting to teach manners directly, which would only give offence and excite opposition, but by teaching the knowledge of truth. In this way the vulgarity of materialised minds will give place to character and good-breeding. The time was, when disinterestedness, sincerity, hospitality, uprightness, good-breeding, and good taste were considered the highest marks of a lady or gentleman; but we are fast getting over that weakness; for we have learned to estimate everything, not by merit, but by the deceitful measure of money. Without a capacity to appreciate merit, the mind takes its cue from money and selfishness. To correct this downward course ridicule has been tried; but instead of doing good, that doubtful weapon has only produced what are called "fast manners," which, like fast colours, will not easily be washed out. Such is the natural result of allowing the character to be rooted out by the rapid progress of material things, without any corresponding progress in spiritual things,—proving to demonstration the necessity of a reform. Having now shown how the secular element is to be dealt with, we have only to apply the same rule to the Church.

In secular things we are to work on the character, the

spiritual part of man, and in the Church we are to confine our reforms exclusively to the spiritual doctrines, that is, the spiritual part of the Church. To touch the Services of the Church by Acts of Parliament would only give offence and provoke hostility. To confine all our reforms to spiritual things, and leave the people and the clergy to adapt their habits and customs, as to the mode of conducting public worship to their own taste, is, I think, the language of liberty and common sense. If a clergyman displeases his people by his manner of conducting worship, the people have the remedy in their own hands, by leaving one place of worship and going to another. All that the State and Convocation have to do, is to see that the Creed of the Church be kept pure, for that is essential to liberty.

CHAPTER X.

LITERATURE.

Mill's Essay on Liberty. Lord Macaulay's History of the Popes. Public Libraries. The Quality of Literature on the Decline.

The 'Edinburgh Review' was commenced in 1802, and was followed by the 'Quarterly' in 1809. Then came 'Blackwood' in 1817, and the 'Westminster' in 1824. These journals have had an immense influence on the age; and while that influence has been generally exercised in a right direction, yet concurrent with it have arisen the Calvinistic opinions, showing that some reform is wanting in literature and criticism. The opportunities which the reviewers have enjoyed have been great, and if more courage and boldness had been displayed in criticising theological works, I cannot doubt that Calvinism would have been kept within due bounds. The error has been in literary men ignoring theological doctrines, and in this way the whole horizon of opinion has become charged with the Calvinistic theory.

Some change in the ordinary routine of literature is called for. The old materials have been worked up; we want something new, which shall savour more of fresh air than of dusty and moth-eaten quartos; and Mr. Mill has boldly come forward to define the direction which

that reform should take. It is not scholarship so much as information which is the object of literature. We are to raise individual character, and so to improve authorship and public opinion. To show the contrast between the literature of the old school, and that which may be expected to supplant it, I shall give a few extracts from Macaulay's 'Essay on the Popes,' and some extracts from Mr. Mill's work. Lord Macaulay states:—

"Natural theology then is not a progressive science. That knowledge of our origin and of our destiny, which we derive from revelation, is indeed of very different clearness and of very different importance. But neither is revealed Religion of the nature of a progressive science. All divine truth is, according to the doctrine of the Protestant Churches, recorded in certain books. It is plain, therefore, that in divinity there cannot be a progress analogous to that which is constantly taking place in pharmacy, geology, and navigation. A Christian of the fifth century with a Bible is neither better nor worse situated than a Christian of the nineteenth century with a Bible, candour and natural acuteness being, of course, supposed equal."

This is certainly an assumption which is opposed to fact. I defy any one to show that nature contains aught which is not progressive; and as natural religion, as the term implies, belongs to nature, it is necessarily a progressive science. But I go further: even revealed religion is progressive; and if Macaulay had consulted Dr. Butler's 'Analogy of Religion, Natural and Revealed,' he would have found that the author grants that some truths of Scripture which are not discoverable in one age, owing to the want of knowledge, may be discovered in another age, when knowledge is more advanced. This is a truth

which only requires to be stated, to carry conviction with it. The Bible does not change, but the capacity of man to interpret the Bible changes. Proceeding from this erroneous assumption, Macaulay infers that, looking to the past history of the united Church of Rome on the one hand, and the disunited Church of Protestantism on the other, the Church of Rome, erroneous as it is, is likely in the end to become universal. This extraordinary opinion is here indicated:—

"The members of her communion (the Church of Rome) are certainly not fewer than a hundred and fifty millions; and it will be difficult to show that all the other Christian sects united amount to a hundred and twenty millions. Nor do we see any sign which indicates that the term of her long dominion is approaching. She saw the commencement of all the governments and of all the ecclesiastical establishments that now exist in the world; and we feel no assurance that she is not destined to see the end of them all. The Church of Rome may exist in undiminished vigour when some traveller from New Zealand shall, in the midst of a vast solitude, take his stand on a broken arch of London Bridge to sketch the ruins of St. Paul's."

I grant the cogency of this reasoning, on the assumption that religion is not progressive; but I come to the opposite conclusion, upon the fact that religion is progressive, and consequently that the Protestant Church will some day be reformed and united. That an author of Lord Macaulay's standing could have imagined it possible that error, in the long run, could put down truth, is inconceivable to me: it shows that, while this great writer is an excellent critic on general literature, he is not a philosopher; for while he admits that the Church

of Rome is more erroneous than the Protestant Church, he predicts the downfall of the one and the triumph of the other. Assuming that religion is not progressive, Lord Macaulay is right; but when that assumption is taken away, his conclusion must be reversed. There is no question that Protestantism will be reformed, when it will be more united than the Catholic Church, and able to overcome all opposition. The revival of Catholicism in our day is next spoken of:—

"Some future historian, as able and temperate as Professor Ranke, will, we hope, trace the progress of the Catholic revival of the nineteenth century. We feel that we are drawing too near our own time, and that if we go on we shall be in danger of saying much which may be supposed to indicate, and which will certainly excite angry feelings. We will therefore make only one observation, which, in our opinion, is deserving of serious attention. During the nineteenth century, this fallen Church has been gradually rising from her depressed state and reconquering her old dominion. It is surely remarkable that neither the moral revolution of the eighteenth century, nor the moral counter-revolution of the nineteenth, should, in any perceptible degree, have added to the domain of Protestantism. During the former period, whatever was lost to Catholicism was lost also to Christianity; during the latter, whatever was regained by Christianity in Catholic countries was regained also by Catholicism."

The revival of Catholicism here referred to is very marked in this country. The Catholics in England and Scotland now amount to about two millions, and their chapels, nunneries, and monasteries number some two thousand. This progress is mainly to be attributed to the increasing weakness and anarchy of Protestantism,

and if writers would address themselves to the question how this evil is to be arrested, they would be entitled to the gratitude of every friend of progress. The reason why reform of doctrine in our own Church is never broached—the only way to attack Romanism—is of course the intolerance of the age, and the dislike which Protestants have to self-reformation; but a truly philanthropic and independent author will disregard these feelings, and boldly speak the truth. It is not enough merely to point out our danger, as Lord Macaulay has done, we must be shown how we are to remove it; and this I do not find in any of the publications of the present time, all arising from the prevailing intolerance in the public mind.

The duration and vitality of the Papacy is certainly great, as Macaulay says, but it is not unprecedented, for the duration of the Jewish Church is double that of the Papacy; and as for unchangeable vitality, the Jewish Church is likewise in advance of the Papacy. If writers are only to treat of what will please the public, there is an end to improvement; and here we have a proof of the intolerance of the age, for even Macaulay, one of the boldest writers of the day, shrinks before it.

I now come to Mr. Mill's 'Essay on Liberty,' published last year, in which the author, impressed with the growing weakness of individual character, and the deficiency of literature arising from that cause, fearlessly contends with the errors of public opinion. The following extracts are selected, not for the sake of criticism, but to give an idea of what the book contains:—

"So natural to mankind is Intolerance in whatever they

really care about, that religious freedom has hardly anywhere been practically realised. In England, from the peculiar circumstances of our political history, though the yoke of Opinion is perhaps heavier, that of Law is lighter than in most other countries. It is often argued, and still oftener thought, that none but bad men would desire to weaken prevailing beliefs; and that there can be nothing wrong it is thought in restraining bad men, and prohibiting what only such men would wish to practise.—The truth of an opinion is part of its utility. If we would know whether or not it is desirable that a proposition should be believed, is it possible to except the consideration of whether it be true or not.—Social intolerance kills no one, roots out no opinion, but induces men to conceal them, or to abstain from any active effort for their diffusion. In our times, from the highest class of society down to the lowest, every one lives under the eye of a hostile and dreaded censorship.

"The only ground, on which restrictions on Sunday amusements can be defended must be that they are religiously wrong. The notion that it is one man's duty that another should be religious was the foundation of all the religious persecutions ever perpetrated, and, if admitted, would fully justify them.

"Peculiarity of taste, eccentricity of character, are shunned equally with crimes, until by dint of changing their own nature they have no nature to follow. Thus man's capacities are withered and starved, they become incapable of any strong wishes or native pleasures, and are generally without any opinions or feelings of home growth. Human nature being radically corrupt there is no redemption for any one until Human Nature is killed within them. To those holding this theory of life, crushing out the human faculties, capacities, and susceptibilities is no evil; man needs no capacity, but that of surrendering himself. Such is the theory of Calvinism, and it is held in a mitigated form by many who do not consider themselves Calvinists. There is a limit to the legiti-

mate interference of collective Opinion; and to find that limit, is as indispensable to a good condition of human affairs as protection against political despotism.—On any matter not self-evident there are ninety-nine persons totally incapable of judging of it for one who is capable.—Wrong opinions and practices gradually yield to fact and argument; but these, to produce any effect on the mind, must be brought before it, for very few facts are able to tell their own story without comments to bring out their meaning. Popular opinions on subjects not palpable to sense are often true, but seldom or never the whole truth.—Despotism of custom is everywhere the standing hindrance to advancement, being in unceasing antagonism to a disposition to improve. Custom in the East is in all things the final appeal. Justice and right mean conformity to custom. Europe is decidedly advancing towards the Chinese ideal of making all people alike."

Such is Mr. Mill's book, and I have found no one who does not receive these home truths in good part. There is a striking contrast between the 'Essay on Liberty' and the 'History of the Popes;' for while the one goes below the surface and introduces quite an array of novelties, the other only skims the surface, and indicates the future from the past. Macaulay says that, because Rome put down all opposition in the past, she will do so in the future,—an inference which does not follow; for there are a variety of great causes now in operation which had no existence in the past, and which will undoubtedly bring about a result different to that which he predicts. An idea exists, that everything has been discovered and said sometime or other, and consequently that it is vain to look for anything new; but I have found the fact to be quite otherwise. Books abound, but as for adding any-

thing new to the existing stock of knowledge, there seems to be little progress making. This absence of discovery, however, proves neither that everything has been discovered, nor that nothing remains to be found. If I am told that the experience of the past indicates nothing new in the future, I answer that if it were so there could be nothing new. The discovery of the gold-mines and the steam-engine have no precedent in history, and yet they were discovered, proving that the past has not necessarily anything to do with the future. I grant that the same causes will generally produce the same results; but as no two epochs of history are alike, so the causes are constantly changing, which lead to new results.

Writers of the old school have an idea that an author ought to take up the thread of any subject of discussion at the point where others have left it. This idea, I am happy to say, is fast dying out. Had Mr. Mill followed that course, instead of announcing his new opinions in a single volume, he would have been obliged to fill many bulky volumes, which would not have been read. No writer who comes before the world with a discovery has anything to do with what has gone before: he is merely called on to state his case clearly, and support it with all the evidence from fact and argument in his power. To go to past literature, and cull what one man has said and another thought, is only to weaken facts; for if facts are facts, they want no support from the opinions of others; and to add proof where none is wanted is only to weaken argument. Lord Bacon understood this well, and in all his writings he is careful to rely on facts and arguments, and not on literature, for support.

It is proposed to codify the laws of England: now there are two ways of doing this,—first, by recasting the whole afresh; and, secondly, by recognising all existing decisions and arranging them in a codified form. If the first mode, which would undoubtedly be the preferable one, is adopted, the new code might be embraced in a single volume; but if the latter course is followed, I cannot imagine that it could be comprised in less than a hundred large volumes. It is the same with science; for if any writer chooses to enter into the labyrinth of literature and controversy, he may easily produce bulky volumes; but while the result may fill the pocket, it cannot satisfy the mind of the reader, for it is not profusion but simplicity which removes doubt or leads to conviction. Macaulay, in his Essay on Bacon's Life and Works, states that Bacon was never involved in any controversy; and the reason is, that instead of troubling himself with the books and opinions of others, he went straight to nature and fact for his materials, and in so doing it will be the author's own fault if he is ever involved in controversy.

Every improvement in civilisation must of necessity originate with literature and the Press. The philosopher —the pioneer of knowledge—makes his discoveries and publishes them to the world, which improves opinions on religion, morals, politics, and science. Above all things it is essential to the public good that authorship should be protected from intolerance, which is ever a bar, not only to the publication of valuable books, but to the quality of those which are allowed to appear; and so long as the public continues to be of an intolerant spirit, it must expect to be fed only with such food as it is able

to receive. Critics, as watchmen set on high towers, are the guardians of literature, and to them especially does the laborious author look for protection; and of all the responsible positions in which men are placed, I know of no class whose responsibility is equal to the writers of our periodical and daily Press.

The imagination seems to have taken possession of the world. Look at the multitude of novels which constitute the whole stock of nine-tenths of our libraries; look at the poems which profess to speak the language of the feelings; but behold! a language addressed exclusively to the imagination. Look at books on morals and religion, and tell me the amount of reality to be found in them. Such literature is the growth of the present century, and indicates a departure from reality and intelligence, and the abuse of the imagination. Now, what is the imagination to which these writings are addressed, and after the fashion of which the character of the age is being moulded? The best answer I can give is, that the abuse of the imagination is spiritualising overmuch, or rather spiritualising on nothing. I grant that the abuse of the imagination, like the abuse of everything else, has its peculiar pleasures; but we may rely upon it that these pleasures are obtained at the expense of the higher faculties; and, being stolen goods, the sooner they are returned to their rightful owners the better. In the absence of knowledge and moral worth, the mind fills up the blank with the imagination, a faculty to which one thing is as true as another; and so that the things imagined give pleasure, that is the great consideration. The cause of this victory of the imagination over the intellect

is doubtless the progress of material things, unaccompanied by any corresponding progress in spiritual things; for, in the absence of knowledge, the mind naturally finds vent in something else.

The remedy for this state of society is very simple: let a free Public Library be established in every parish, in which all works of the imagination shall be carefully excluded; and then the people will have free access to the best books, and authors will be encouraged to write books addressed to the intellect and good-sense of the people. One reason why novels are read more than other books is the high price of good books compared with the price of novels and cheap literature. Would any one believe that in a great city like Brighton not a single library possesses a copy of Mill's 'Liberty'? The only remedy is Public Libraries; and if we think the education of the people of any value, these libraries will be established. What is to prevent the Committee of Council on Education from assisting in the establishment of public libraries in the chief towns and cities of the empire, and to encourage authors by taking from five hundred to a thousand copies of every good book which comes out, for the supply of these libraries? That Committee spends £800,000 a year in teaching boys and girls to read and write, but gives nothing to keep up the education of those children after they leave school; and if the Privy Council would bestow a twentieth part of that sum on free libraries they would be repaid a hundredfold. That, I think, is the way to encourage literature and education in the proper sense of these words. I must here explain, that I do not disapprove of works of imagination which

are true and natural, nor do I wish to see such excluded from our libraries; but what I desire is, that works of information and real value be brought within the reach of all,—an object which might surely be accomplished in the manner I have pointed out.

It was thought that "cheap literature" was only another word for the diffusion of knowledge, but alas! the very reverse of all this has been the result. With the diffusion of books the quality has gone off, the public taste has been vitiated by trash, and no market is left for anything else. We have come to this, that all that is of value cannot be had, and all that is worthless is forced upon us at every corner of our streets. Many of my readers may think I am too severe on the weaknesses of the age, but there is nothing like being candid, if we desire any reformation, and I shall be glad if any one will have the courage to say that I have drawn a picture which the actual state of literature does not warrant. Nothing now can save this downward course but the Public Libraries I have spoken of. Mr. Milner Gibson has done good work in relieving knowledge from taxation: will he now lend us a helping hand in the establishment of these Libraries, without which all he has done is worthless? That Lord Brougham and Mr. Gibson and a host of others should have paid so much attention to the diffusion of knowledge for the last thirty years, without at the same time doing something to improve its quality, is to me inexplicable. We are decidedly going backwards; and what our state will be this time ten years, if nothing be done to stay the evil, I leave my readers to say.

Literature is an element of Civilisation much too important to be discussed in a single chapter; I shall therefore devote another chapter to it immediately after the historical part of the matter has been concluded, for then both the writer and the reader will be in a better position to do full justice to it.

CHAPTER XI.

THE FINE ARTS.

Natural Art. Civilised Art. Habit and Instinct. The Effect of Reason. Examples of Good and Bad Taste. Individuality to be preserved.

THOSE arts called "Fine," are Architecture, Sculpture, Painting, Music, and Literature, both verse and prose, and whatever else may be termed accomplishments or refinement. Architecture, Sculpture, and Painting are the expression of the mind in form and colour: Music, the expression of the mind in sound: Literature, the expression of the mind in words. There are two distinct species of Art,—the one, the product of nature, the other the product of civilisation, and it will be my object to explain and define these two kinds.

The Gothic cathedrals of the eleventh to the fourteenth centuries were built at a period when the Latin and Greek tongues had gone out of use, and when the modern languages were scarcely formed. The earliest of these structures were built when civilisation was only beginning to bud forth; for at that period scarcely a single person in the city of Rome could read or write; and if civilisation was not to be found in the Eternal City, it was nowhere else. The Gothic buildings introduced a style of architecture which excels most other styles in

ornament and beauty. Now where have these noble buildings come from? They have not come from civilisation, for when they were built no civilisation existed. They have not come from Greek and Roman times, for the Gothic is entirely different. My opinion is that they must have come from the Ottomans or the Greeks of the Middle Ages, for although the Gothic is different from either of these styles, yet that difference is not nearly so great as the difference between the ancient Greek and Gothic.

What was civilisation in one country and in one century, was instinct in another country and in another century. In support of this theory I may state, that at the period when the Gothic temples were built European civilisation was at its lowest ebb, and Arabian civilisation at its highest flow. By means of instinctive genius handed down from generation to generation, aided by the fraternity of Freemasons, extending over Europe and Asia—at that time in the zenith of its glory,—the arts of the East have been preserved and spread over Europe, not so much by means of plans, squares, and rules such as modern architecture uses, as by the more rude implements at the command of instinct and nature.

If it be said that it is impossible to imagine that instinct, the offspring of a bygone civilisation, could perform the wonders of art exhibited in the Gothic edifices, which all the ingenuity of modern times can neither copy nor emulate, I point to the bee, the ant, and the beaver, and a hundred other instances in the lower creation, whose architecture is as wonderful, considering the artisans, as that of the Gothic buildings. The chivalry and

nobility of the Middle Ages, so different from anything to be found in modern times, is likewise only to be accounted for in the way I have accounted for Medieval Art. The poetry of Hesiod and Homer, written before Greek or Roman civilisation began, and Ossian's poems in modern times, come under the same category.

The grand distinction between civilisation and nature, is that reason performs a part in the one, and is absent in the other. Now what effect has reason upon instinct? Does reason improve instinct, or destroy it? I answer, it destroys it. This fact is alone sufficient to explain the difference between civilised Art and natural Art. It shows how impossible it must be for civilisation to imitate instinctive Art, or to amalgamate itself with it. The two arts are of different parentage, the one being tuition and the other hereditary, and consequently all our efforts to revive Medieval Art are only time and pains thrown away. The more civilisation advances, the more will medieval and modern art be driven apart: reason and instinct being opposites, as the one advances, the other gives way. There is therefore no alternative, but to throw aside the ancient models, and to create an independent school of Art for ourselves,—an art which in the end will as much excel the art of instinct as civilisation excels nature.

This brings me to the question as to what Beauty and good taste are. It has often been said that there is no such thing as beauty, nor any standard of good taste, for it is alleged that every eye forms its own idea of beauty. This of course is only looking at the question on the surface. Place a picture and a statue before a dozen per-

sons, and each will express a different opinion of their merits. One will say they are good, another that they are bad, and so forth. The reason of this difference of opinion is, not that there is no standard of beauty or good taste, but that no two minds are alike. One person's intellect has not been developed at all,—hence he is all feeling. Another has had his intellect so much used that he has no feeling, and of course the judgments of these persons will differ. Beauty and good taste are to be sought in that which is natural and in harmony with civilisation, which is true to nature. Simplicity, variety, truth, and consistency will ever be found to be the characteristics of true works of Art. If there were no such thing as a standard of beauty and good taste, how does it happen that every one thinks truth more beautiful than error? and why is right conduct thought more lovely than its opposite? and why is a faithful representation more valued than a work of art less true?

If I am asked whether an original stock of good sense or good taste is necessary to make an artist, I answer in the negative. Good and true knowledge will give good taste, and those who desire to become artists must begin, not with the pencil and the easel, but with general education. Let the mind be emancipated from ignorance on all subjects, and it will be purified, and good sense and good taste will be the result. The artist will then begin to draw and to sketch, and his works will, as a natural consequence, be true to nature and civilisation. What is usually considered native genius is instinctive art; but there is a genius superior to this, which may be called acquired genius. Natural genius is mainly *instinct*, it there-

fore cannot be compared to the genius of civilisation. The natural genius is sagacious, quick, imaginative, impulsive, crotchety, and wayward. While the true artist will be slow and painstaking, his progress will be steady, and based on definite principles. He will be able to emancipate himself from hobbies and mannerism, to which he had been addicted, and in the end the artist of civilisation will think little of the art of nature.

To determine what true taste is, we must first ask what the object of Art is. The object of Art is *to please the feelings of good taste.* It is not to pamper the taste of the public, for truth, and not popularity, must be the object if any progress is to be made; for it is from consulting the public taste more than truth that all failures in literature, architecture, painting, and sculpture arise. Such being the object of Art, let us now consider what nature and true civilisation are, which are the objects Art has to copy and represent. Nature is a unity, and at the same time a collection of individuals; in other words, while nature is one, it is at the same time composed of parts. This being the constitution of nature, it is evident that nature must be represented in both aspects, *i.e.* we must preserve individuality as well as unity. The moment we allow the one principle to trench on the other, we ignore truth and offend good taste. What should we think of a library with the books all of one size and colour of binding? The individuality would be gone; and if this is distasteful, we have only to apply the example to everything else in Art. The principle of matching everything is fast going out, and the sooner it disappears the better.

The new town of Edinburgh and the Rue Rivoli of Paris may be cited as examples of bad taste. There we see unity of design without individuality, which is unknown to nature. While all men are of one nature, no two men are alike either in mind or body. The uniform style of architecture, in making all its parts alike, may be called artificial or unnatural. The Boulevards of Paris are an example of good taste: there, variety of styles is blended with a general object. Plenty of light and air, owing to the width of the roadway, accompanied with the picturesque arising from the culverture of the street and the variety of styles, is that which gives so much elegance to the Boulevards. Here we have the proof, that it is the fault of ourselves, and not of civilisation, that so much of the architecture of modern times is so little in harmony with good taste.

In recommending diversity, I must not be understood to say that we ought to mingle styles essentially different together. To see a Gothic house in the midst of houses after the modern styles is most unsightly. The Gothic in that position is an exotic, out of date, and decidedly in bad taste. No, we must adhere to the modern styles, and by varying these we shall have streets and buildings in keeping with the age. The Gothic is associated in the modern mind with churches, and to that class of buildings alone does it seem applicable in our day. It was the rise of civilisation in the fifteenth century that destroyed Medieval Art; and before that art can be restored, as a modern school of artists have desired, civilisation must be expelled, and I dare say even the Medieval Revivalists are not prepared for that.

The chief occupations of man may be divided into four classes,—1st, Money-making; 2nd, Amusements; 3rd, the Formation and Improvement of Character; and 4th, Refinement. It is unnecessary to write a book on money-making; I have therefore said nothing on that point. Neither have I touched on amusements, which occupy so much attention in our day. The formation of character, by far the most important consideration, fills nearly the whole of this volume; and as to refinement, I have thought it sufficient in so general a work as the present to devote only one chapter to its consideration; as the importance of the Fine Arts to civilisation, of course, falls far short either of money-making or of the formation of character. The Fine Arts, unlike commerce, religion, and morals, are not essential to prosperity or to civilisation. They must therefore be considered a luxury; and as all luxuries must be kept within due bounds, so the Fine Arts must not be overdone. To study Art exclusively would simply be the loss of existence. As a luxury, refinement is good and wholesome, but it must not be allowed to occupy the chief attention of a people, or the loss of civilisation will certainly follow.

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1. The knowledge of nature and civilisation will give good sense and good taste, so essential both to the artist and the amateur. Beauty and good taste consist in what is natural and in harmony with civilisation.

2. Simplicity, variety, truth, and consistence are the attributes of beauty and good taste. Unity without individuality is bad taste, for it is not true to nature.

3. A good treatise will contain a variety of chapters, each of which will be a complete essay in itself, each resting on itself, and not on any other chapter; and yet the chapters taken collectively will form one whole. This will explain what is meant by individuality and unity.

4. Medieval Art cannot be restored to Europe while civilisation remains. Modern Art must take an independent course, and if we attempt to copy the ancient models no progress is possible.

5. Civilised nature is what is wanted, viz. a civilisation which is true to nature. A civilisation which is not true to nature may be called artificial or unnatural.

6. What would be thought of a book written after the fashion of medieval times, or even after the fashion of the Greek and Roman writers? and if such literature is to be deprecated, Art copied from the ancients is equally vain.

7. Civilisation is that which mainly distinguishes man from the lower creation, showing how valuable the trust is, and how careful we must be to preserve and extend it upon principles which are true to nature.

CHAPTER XII.

FORMATION OF CHARACTER.

School Education. Self-Education. How Truth may be found. How it may be taught. The Prevalence of Error. The Cause of Intolerance. Rules for the Improvement of Character.

EDUCATION naturally divides itself into two parts,—that which goes on at school, and that which follows after we leave school; and these educations I propose to treat separately. It is only by teaching the knowledge of truth that the intellect can be developed, and made strong enough to improve and purify the feelings. The will is ever at the command of feeling, and it is not until the feelings are improved by knowledge that the will can be changed. All the learning in the world, such as reading, writing, languages, and so forth, will not improve the conduct, for we must reach the feelings before we can bend the will. The knowledge of truth is what is wanting; and if we really desire to educate the people, both high and low, we must pay less attention to accomplishments, and more to instruction in what is true and right and good.

Moral and religious training is either altogether ignored in our schools, or confined to the Church catechisms. To introduce such theology in our schools is an error which cannot be too soon rectified. To teach any Church ca-

techism must necessarily create jealousy and contention among the parents whose children attend school; for as the parents belong to different Churches, all cannot have their opinions taught in the same school, and hence no one is satisfied. The result of such dissensions is, generally, that all religious or moral training must be given up, and nothing remains but that which is of little use. The remedy for this evil is to teach general knowledge, both moral and physical, in the schools, and allow the clergy and the parents to look after the religious training of the children out of school. Sunday-schools are the proper places to teach the Bible and the Catechism, and not Day-schools. The question then arises, who is to choose the books on general science which are to be taught. In answer to this question I say, there will be no greater difficulty in choosing those books by the directors of the schools than there is by the professors of colleges. General science may be called the science of history and civilisation, and this must be taught before any substantial advance can be made in education.

With regard to the difficulties which attend Government schools, arising from the religious element, these may be entirely removed in the way I have pointed out. Let the Bible and all catechisms be removed from secular schools, and let the religious part of education be given over to voluntary efforts, and all objections to Government education will cease. In place of religious teaching, *moral* teaching will be introduced, and in this way the soil will be prepared for the teaching of the Pulpit and the Sunday-school. Intellectual culture is what is wanted in youth; and if the understanding of the children is called

forth by written exercises in history and civilisation, in all its departments, the people will soon be raised in the scale of civilisation. Logic is not wanting; for if the understanding be called forth upon facts, logic will come naturally. Teach knowledge, and above all true knowledge, and nature will do the rest. Then will the industrial classes be set free from the tyranny of ignorance and delusion, and the perils attending modern civilisation will be removed. We are rearing up multitudes of workmen, unprecedented in number in any former period or in any other country; and unless new and extraordinary means be taken to meet the new circumstances in which this country finds itself, the day will assuredly come when we shall see our folly in not sooner listening to the warning voice which cries so loudly from the lower ranks of society.

Youth, the time for school education, is a limited period, and if we fill up that valuable time with learning and accomplishments, which do not instruct, we allow the spring to pass without sowing. Languages, dead or living, neither develope the intellect nor improve the feelings: they enable us to read foreign books, and to travel in other climes with great advantage; but these are minor and exceptional benefits, and, compared with what we lose by devoting the spring-time of our lives to their study, they are as nothing. No proficiency in foreign tongues can compensate for the loss of youth devoted to languages. My own idea is that languages might be profitably studied after we leave school, and then our school-days will be devoted wholly to that education which affects the intellect and the feelings.

Science is knowledge arranged and classified: it treats of facts and their causes, and every science has reference to every other, for all have reference to nature. There ought therefore to be a general science, to represent the whole of nature, as well as the individual sciences to represent its parts. When this general science is established, the map of knowledge will be complete. This map will be like a puzzle-map, which admits of being taken to pieces and put together at pleasure. The pieces will represent the individual sciences, and the whole map, the general science. When this topstone to science is brought forth and established on a sure foundation in our schools of learning, we shall have all the sciences on a proper footing to admit of general progress; and at last morals and physics will be as united in science as they are in nature, and the same harmony which exists in nature will then exist in science, the one being faithfully represented by the other.

Moral science not being requisite for the knowledge of art, not being called for by the material wants of man, there is no difficulty in perceiving the reason why Physical science goes on prospering and advancing without any external aid. It is otherwise with Moral Science, by far the more important of the two; for without external aid to lift it out of its present stagnant condition, a position which has been little improved since the time of Plato, no progress seems possible. For this reason it will be necessary to establish a new Chair in each of our Colleges, to teach the proposed new science; and in this way moral science will be brought up to the standard already attained by physical science.

It has been well said that Truth can only be reached through the medium of error. The reason is, that man begins his career with ignorance and error, and the perception and love of truth only come with experience and civilisation. It is because the generality of men hold opinions more or less erroneous, that truth is rarely popular. Unadulterated truth appeals to feelings in the minds of most men which have not yet been developed, and, finding only a partial response within, is apt to fall flat, and the mind speedily returns to its accustomed ways of thinking and acting.

Truth may be defined as anything that is real. It has been imagined that truth is so difficult to discover, that practically the search after it is hopeless: this is happily not the case. It would indeed be strange if our Maker had bestowed on man the perception of truth, and had denied to him the means of finding it. To have done so would have been mockery. If I am allowed to speak from my own experience, I can say most positively that I never found any difficulty in finding truth. I have found difficulty in obeying it, but never in discovering it. All that is necessary is to collect facts and evidence, and set aside prejudices, and then the truth comes out in bold relief, and a firm conviction is established in the mind, which nothing can afterwards disturb. Conviction of truth is a feeling with which every man is endowed, and that feeling ever accompanies its perception or discovery. Of course if men will not take the necessary trouble to search after it, or will not suppress the voice of prejudice and error within, when that is called for, they will assuredly never find it. Nothing

valuable is to be attained without trouble and self-sacrifice, and as truth surpasses all else in value, its price is proportionably high.

That every man is endowed with the faculty of perceiving truth, when it is fairly brought before him, is a fact which I have proved fifty times over by actual experiment. I have submitted a series of propositions to a mixed company, and before I left the room every one assented to all the propositions laid before them. This proves that there is not only such a thing as truth, but that every man's mind is impressed with the faculty of perceiving it. No sooner had I made this discovery, than I set to work to complete the project I had in view, of which the present Work is the result; in the assured confidence that I had only to discover truth, and lay it plainly before my readers, to produce a uniform result in the minds of all.

This will no doubt startle many of my readers; they will be apt to exclaim, that it is contrary to all experience to find any set of opinions commanding the assent of all; but to this objection I answer, that if opinions are true they will certainly produce the same effect, and if they do not produce such a result, that will be the proof that they are not true. The fact is, truth will always command assent; and when dissent is produced, that is the proof that the opinions offered are not true, or at least not the whole truth. I maintain that the test of a good style of writing is its facility of being understood; and, in like manner, I say that the test of the truth of opinions is the facility of their commanding the utmost assent.

Two things that are opposite cannot both be true, and when we entertain two conflicting opinions we must set to work to discover which of them is true, and then dismiss the intruder. Comparison is perhaps the most powerful instrument we possess for the discovery of truth; and in offering the present essay, in which I have brought all the leading subjects of faith and knowledge into one focus, this instrument of *comparison* has been brought into action in full force; and if I have succeeded in proving by actual experiment that truth is not difficult of discovery, that will arise, not from any merit of my own, but merely from the use of comparison. To put this instrument to the test, let the reader ask himself whether Free Will or Predestination be true. They are opposites, and I ask him to choose between them. If I address a Calvinist, his feelings will whisper that, if Predestination be not true, it is at least a doctrine which he likes. To this Intellect replies, that liking is not enough, to be good or right the thing must be true. Here Feeling says one thing and Intellect another. In this dilemma what is to be done, but to sacrifice feeling on the altar of truth, and dismiss the erroneous opinion? I have taken this question of Predestination as a test of comparison, as that happens to be the question which was the turning-point in my own case; for after I got over that fallacy, everything else was plain-sailing.

Often have I heard people say that Truth is nothing to them,—they like so-and-so, and by that they will abide. Can such complain that they either have no faith or none they can understand? Can they complain of want of success in their career in life, when they avowedly

despise the dictates of truth? In short can such complain that the experience of their lives is unhappiness, and not that happiness which ever follows in the wake of truth and rectitude? Let not the reader imagine that he has finally conquered himself when he gives up Predestination, for the mind is apt to relapse after a time to its old idols. Let him remember Rachel, who, while she professed to put away idolatry, hid her household-gods under the furniture of her camel. Rachel was a predestinarian, and so are all the Arabs and Mahometans to this day, but that is no reason why Christians should be the same. We all agree in condemning the philosophy of Voltaire; now what was his philosophy but fate, or necessity, which is only another name for predestination? The reason why truth is so often represented as not to be found is, that it convicts of error, and then it is too often hated and persecuted instead of being obeyed. Here we see the connection between error and intolerance.

Every one has a presentiment that truth will some day prevail over error, but that day is not yet come, for error much more abounds than truth. It will not be until the last prop of error is cut away, that the mass of delusions to be found in opinions will be dismissed. This tenacity of error to hold together, and so fortified successfully to contend with truth, may be likened to the launch of a ship. Prop after prop is cut away and no motion is perceptible, but the moment the last prop goes the ship begins to move; and so will it be with truth, for when the whole truth has been told, and the last prop of error taken away, the good ship Truth, un-

encumbered by the ties of error and prejudice, will be launched. Often have I heard the cry, Spare this tree and that; but no, the axe must have its perfect work, for not a prop must be left.

Having now treated of school education and of science and truth, I come to the all-important subject of Self-Education; and so that I may make what I have to say on that subject as definite as possible, I shall lay down the following rules:—

Rule 1. *Moderate Wishes.*—Keep your wishes moderate, and avoid all extremes, which are invariably bad; for truth ever lies between extremes, and so does right. To avoid the rocks of extreme opinions and wishes is to strike the happy medium which leads to comfort, peace, and happiness; but to run into extremes, either in religion or in our worldly affairs, is to invite disappointment and unhappiness. Self-love, so good and necessary in moderation, is the parent of all wickedness and evil when in excess. To be thought cleverer and better than everybody else is the secret of the thoughts and acts of most men, before they have learned to have a *heart for others,* and to think and control their feelings. And it is not until we allow the light freely to shine in upon us, and govern us, that this fountain of evil within can be dried up. Immoderate self-love creates selfishness, ambition, pride, vanity, envy, jealousy, and all uncharitableness or intolerance; and it is only by raising up a moral barrier, by the love of others, and the practice of self-control and self-denial, that we can moderate our opinions and wishes, and so keep down selfishness and pride. So ignorant are we of the evil nature of pride,

that it is not uncommon to hear people make a boast of their pride. The fact is that pride and selfishness ever go together; and so long as these propensities reign over us, it is vain to expect peace or happiness. To run into selfishness and pride is natural to us, and we can only cast out these evils by cultivating the opposite virtues; for it is not by attacking pride directly, but indirectly, through the understanding, that the character can be improved. A moderate fortune is at all times to be preferred to money in excess. A millionaire, the architect of his own fortune, once told me he had four hundred tenants. "Yes," I said, "you have many tenants, but have they added to your happiness, or taken it away? for perhaps your tenants are so many troubles." And so it was, for my friend was one of the most dissatisfied of men. A moderate establishment, simplicity in furniture and dress, truth and sincerity in all we think, say, and do, are the marks of good taste, good sense, and good judgment. To excel others in these virtues is GOOD; but to seek to excel others in the opposite, viz. empty parade and show, is EVIL, the parent of all our troubles, disappointments, and unhappiness. Look at the lives of all the would-be great men of the world, and we discover that the cause of their fall and disappointment has arisen from disobeying the great law of moderation. Look at the histories of every church, sect, and heresy, and you will discover that the cause of their failure has been the same. With these facts before us, can any one doubt that moderation in all things is wisdom?

Rule 2. *On Giving in.*—Acquire the habit of giving in, at the call of truth and conviction. To be at all times

open to conviction is a rare quality, and its value is high in proportion to its rarity. Until we learn the art of giving in, the mind is the bond-slave of prejudice: we are yet in our teens, and although we have left school our real education has yet to begin. We are fond of discussing the question of the existence of a free will, and the best way to be convinced of the actual fact is to cultivate and create a free will within ourselves, by acquiring the salutary habit of submitting to truth and argument without hesitation or mental reservation. To give in, is the first blow to self-love and self-conceit. Only learn to say, "*I see you are right,*" and all will be right, —you will be free. I myself learned this art at the age of seventeen, after a fortnight's moral drill, and ever since the art has come quite readily to me; for I would as soon think of trying to reconcile opposites, as to perceive a truth and not submit to it. Pride and self-love, so natural to us all, must be broken; and when once broken, we shall find it easy and natural to give in. So powerful is the antidote I have now prescribed for a proud spirit, that if the reader will only give it a trial, selfishness and passion will wither and die out, like a tree whose roots have been cut away. A clever writer has said that every man is sane on everybody's crotchets but his own; and if we would only remember this tendency of the mind to think every one wrong but ourselves, we should be more humble and more tolerant of our neighbours.

Rule 3. *Decision.*—To acquire definite and consistent opinions is the only way to cultivate decision of character. So long as our opinions are everything and yet nothing, which they are while they consist of vague and contradic-

tory notions of things, no decision of character is to be expected; but once let that chaotic mass be defined and sifted—by throwing out the tares and retaining nothing but the wheat—and the character comes out as fine gold from the furnace. Such is Education in the proper sense of the word, which begins after we leave school and college. To go on upon the principle of always taking in new ideas, and never parting with old and obsolete ideas, is like a man who is always buying and never selling, which is sure to end in embarrassment. But if we would be wise, we must unlearn as well as learn; for, like the quartz-rock before it is crushed and purified, a little that is good and true is better than much which is a mixture of truth and error.

Rule 4. *The Love of Knowledge and Truth.*—Prove all things, and hold to that which is good and true. To acquire a taste for truth and knowledge is essential to progress. The present book, which treats of all knowledge, all faith, and all history, will be useful as an index to study, and it is to supply the want of such an index that the book has been written. The love of truth is the basis of all right character, and although some are endowed with greater natural abilities than others, yet with the help of books all may acquire this love, if they will only give themselves the trouble to prove all things and only retain that which is good. If these rules, which are scarcely ever thought of, far less carried out into practice, are essential to character and education, we need not wonder that character is so defective; and I may add, that if moral worth is considered of any value in these material times, we cannot too soon turn

our attention to it; for that which is under the process of decay is ready to perish.

Intolerance being the grand obstacle which stands on the threshold of self-education, it will be necessary to inquire into its cause with the object of removing it. I have said that self-love, or selfishness, not only makes us blind to our own faults, but peculiarly alive to the faults of others. Its effect is double, for while selfishness magnifies the errors of others, it diminishes our own. If I now describe the intolerance in the world, the evil effect of self-love uncontrolled by reason will be apparent.

The Greeks spoke of all other nations as barbarians; the Romans did the same, and even in modern times the Chinese are not behind the ancients in selfishness and intolerance. But to come nearer home, what do we find? The Catholics speak of the Protestants as heretics, and the Protestants treat the Catholics no better, for they consider the Catholics Antichrist and the Scarlet Lady. But this is not all, for one class of Protestants consider another class mere professors, devoid of all vital religion; while these very professors retort on their accusers that they who consider themselves the favourites of Heaven are quite as insincere as themselves. These being the facts of the case, I ask where does all this intolerance come from? I answer, that it arises from the prevalence of error in our own opinions. Those who have no errors to uphold are never intolerant, for to such truth is ever pleasant and welcome; but to those who indulge in error, truth produces anger and resentment. Truth and error being opposites, when they come into contact these feelings are certain to arise, unless we are careful to suppress them under a sense of duty.

The following is from the pen of St. Paul, who suffered so much from the intolerance both of the Jews and the Gentiles:—"Although I bestow all my goods to feed the poor, and although I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up. Now abideth faith, hope, charity, and the greatest of these is charity."

If I am reminded that the word "charity" means love, I answer that it is even so. Where intolerance reigns there is hatred, envy, jealousy, and all uncharitableness; but where charity reigns there is love. Charity and love therefore are either identical, or relative to each other as cause and effect. From this passage it will be seen that toleration is one of the first, if not the very first principle of Christianity, and the description I have given of the Christian world will show how little toleration there is in the world. It will not be until we purify our faith that we shall be able to see eye to eye, and judge of each other, not after the fashion of the world, but on the principles of truth, justice, and charity.

The sure and certain remedy for intolerance is to expel error from our opinions, and then it becomes as difficult to be intolerant as before it was difficult to be tolerant. There is a remedy for every evil; and although it has been supposed that intolerance is an exception to the rule, I hope I have now shown that such is happily a mistake, which cannot be too soon rectified in our books of morality and religion.

It has often been remarked how few men of genius are to be found amongst the clergy. The Bar and the Uni-

versity produce great men, but the Pulpit very few. Now what is the reason of this? for it is certainly neither want of ambition nor of opportunity which prevents the clergy from rising to eminence. The reason is probably an almost exclusive study of the Bible. When the mind once forms the habit of filling up its wants by quotations from Scripture, it soon becomes unable to produce anything original, and the mind in becoming materialised is more like a machine than a mind. If the clergy would study the book of Human Nature as much as the Bible, new life would be infused into the mind; and instead of the Bible being starved by the process, it would be enriched, for man does not live by bread alone. Nothing is to be gained by exclusive study; and if the people are to be nourished as they ought to be, the clergy will seek that food by adopting a better mode of interpreting and illustrating Bible truth. What is the reason why Bishop Butler's Sermons and Analogy are considered superior to others? It is just this, that their author treats of human nature as well as of Scripture, which gives to his discourses a charm that is not to be found elsewhere.

To prove the Bible by itself would be the proper course, if Revelation was a complete system of philosophy, morals, and religion; but as it is not, it is only time and pains thrown away to use it in that manner. The counterpart of the Bible is the book of Human Nature (natural religion), and to that book every discourse ought to have reference as well as the Bible. If the clergy would vary their discourses by preaching on a subject rather than on a text of Scripture, and illustrate that subject from a

variety of texts of Scripture, they would find the benefit of it; for then their discourses would more readily take the *inductive method*, and reach the understanding of young and old. Why is it we never hear the words *do you understand?* it is always *do you believe?* as if the understanding was not the portal of belief. To preach to the feelings exclusively is one thing, and to preach to the feelings through the understanding another; and I may add, that until the latter course be adopted, we shall to some extent be in the position of ever learning and never coming to the knowledge of the truth. The natural effect of the religions of the past is to produce self-righteousness, pride, and hypocrisy; and it will not be until the Churches recognize regeneration as the object of religion, that actual righteousness, sincerity, and humility can be produced.

But I must now call attention to a fact which has been entirely ignored and overlooked, viz. that Religion is progressive. The body grows as well as lives; so the soul must grow and expand as well as exist, or there can be no progress in it. It will be found that Religion consists in advancing from one doctrine to another, and from a lower degree of perfection to a higher, as well as in carrying out in practice what we already believe. This twofold nature of Religion has been entirely ignored for three centuries, for during all that long period no advances have been made in the discovery of truth. We have contented ourselves with remaining stationary, and with accepting only such doctrines as have come down to us from the Reformers of the sixteenth century; and experience and conscience will say how far we have been

right in so doing. The Prophets speak of a future day when all are to know the Lord, from the least to the greatest; our Saviour tells us that we are to know the truth, and that the truth will one day make us free; and St. Paul speaks of going on to perfection; and if we respond to the spirit of these writings, we shall add to our faith knowledge; we shall go from strength to strength; and as we grow in strength, so shall we grow in charity, sincerity, and the practice of every Christian duty. It is manifest that, unless we expel error and inconsistency from our opinions, these fruits are as impossible as to imagine that we can gather figs of thistles or that we can reap where we have not sown.

The Gospel, which was ordained from all eternity, may be said to be a revelation of that which always existed, but was unknown to man at the time of its promulgation. This being so, it follows that the truths revealed by the Gospel must have their roots in nature, for they treat of nature; and although, as yet, we may not be able fully to trace all those truths to nature and reality, yet as knowledge advances the connection between the Gospel and nature will be discovered more and more, until at last faith will be absorbed in knowledge, when all shall know the Lord, from the least to the greatest. Such being the glorious destiny of Christianity and Civilisation, I ask how that consummation is to be brought about, unless Christianity is to grow and extend as well as live; so that, in every way we look at the question of progress, we are forced to the conclusion that religion must be progressive as well as knowledge.

I hope I have now explained what I mean by Self-

education, and how that education is to be carried on. Self-education is the end and object of life; and we are called on to devote a large portion of our time and thoughts to it. With right opinions, I may answer for right conduct; and I trust these pages will be found of some service, in assisting the mind to discern truth from error and right from wrong, on every point of general interest, either of Morals or Religion.

As the present chapter completes the Philosophy of this Work, let me state what has been done. The great books of Nature, and Revelation I have endeavoured to unfold and interpret. I have not only shown the origin of Nature and of Good and Evil, but I have indicated the plan upon which Nature is governed, and the use and purpose for which it has been created, and is continually upheld and preserved.

In now passing from Philosophy to History, I shall interpret the events of history in the light I have received from these studies of Nature and Revelation, when I hope to throw additional light on the past. Although I cannot promise the reader the same amount of novelty in History as in Philosophy, yet it would not be a true rendering of the philosophy of the book if the historic part did not contain much that was new.

HISTORY.

CHAPTER XIII.

ANCIENT HISTORY.

550 B.C.—470 A.D. 1020 YEARS.

Distinct Races of Men. Distinct Seats of Civilisation. Asia is conquered by Europe. The Romans conquer both Europe and Asia. Civil Wars of Rome. Selfishness the ruling Passion. The Roman Triumphs. The Advent of Christ. The Decline of Civilisation and its Causes. The Fall of Rome.

HISTORY is knowledge in connection with time, whereas science is knowledge without reference to time. History must likewise be considered of the nature of faith as well as knowledge, for it can only partially be verified from evidence. The evidence we possess of the truth of history arises mainly from the dead and living languages, the inscriptions on the monuments of past ages, the monuments themselves, coins, relics of art, and so forth. These materials are certainly extensive; but yet the greater portion of history must be taken on faith, for few of the manuscripts and books admit of being received as absolutely certain. I do not, of course, make these remarks in order to throw any doubt on history, for there is no reason to doubt the general accuracy of its facts, but only to show in what respect history differs from philosophy.

Such being the relation which philosophy bears to

history, it is manifest that the history of the past ought to be built on philosophy, or the experience of the present; for by so treating history we can alone hope to arrive at truth, and make history speak to the age in which it is written. These considerations likewise show that history must be a progressive science; for the same facts which produce certain results in a dark age, will produce different results in a more enlightened age. Further, to be a good historian, it is necessary to be a good philosopher, for without a definite knowledge both of nature and civilisation, or of science and art, it would be impossible for any writer to survey the past and produce a history equal to the wants of the age in which he lives. I need scarcely say that history ought to give an account, not only of the wars and transactions of a country with other nations, but an account of the internal government of the country it treats of, which may be called its domestic annals, forming of course the most important part of every history.

In now attempting a review of History, I shall only notice the leading events, and shall avoid details as much as possible; for my object is not to write history, but only to show the application of the new principles of civilisation, contained in the preceding chapters, to the affairs of social man, and to extract such lessons from the past as are calculated to be useful to the present age. The art of history has probably yet to be discovered, for I know of no history which fairly goes below the surface, or which assigns to each event its place in the great categories of good and evil. In other words, no historian with whom I am acquainted, has produced a work written

upon principles which are sufficiently philosophical and definite to meet the demands of truth and consistency.

The true method of treating history is to commence with a definition of good and evil, or of progress and retrogression. To carry out this method, it will be necessary to read each event with reference to our own times, for that is the only way to make history profitable; and I see no reason why that plan should not be adopted, wherever the event to be noticed bears on modern times. In this way every event may be placed in one or other of the categories of good and evil.

The first question which meets the inquirer is, whether all mankind have sprung from one original stock, or whether there are several original races on the earth. I am of opinion that there are at least four distinct races on the earth,—the European, the Mongolian, the Malay, and the Negro races; and I shall now state my reasons for this opinion. I grant that all the races of human beings belong to one species,—*Man*. The proof of this is, that all the races are identical in form and mind, and that they all readily intermix and fuse with each other, which would not be the case if the different races were so many different species. But while I recognise the unity of Species, I deny that there is any evidence to show that the races of Man, so different from each other, have come originally from one pair. On the contrary, I believe there is sufficient evidence to prove that they have come from more than one. Genesis speaks of the sons of men and the daughters of Eve, indicating very clearly that in the time of Adam other races of men existed. The late discovery of works of art in a solid stratum seems to in-

dicate that the first plantation of Man on the earth must have been nearer 60,000 years ago than 6,000 years, as we are accustomed to believe. The Scripture account of Adam and Noah as the progenitors of the whole human race must therefore be taken in a limited sense, as having reference only to one race, the family of Adam.

The next question which arises is, whether there are a variety of original civilisations in the world, or whether all seats of civilisation have originally sprung from one stock. I am aware that the popular idea is, that all civilisations have come from one seat; but I shall now show that this is as improbable as that all men have sprung from Adam. The idea is, that civilisation could not arise spontaneously in any country, owing to the want of iron, for without that metal timber could not be cut, nor the fields ploughed. For this reason it is argued, that all civilisations must have come from some pre-existing civilisation. This is arguing in a circle; for, go back as far as we may, we have still to account for the origin of the arts, and without the idea of spontaneous civilisation that origin cannot be accounted for. That a people is competent to originate civilisation without external aid I doubt not. The recent discovery of Dr. Livingstone, of a people engaged in agriculture in the centre of Africa, where no European had ever before set foot, confirms this opinion. The Doctor informs us that in the new country he has discovered every village has its iron forge, showing how a people may begin the practice of art. There is therefore no doubt that spontaneous and independent seats of civilisation exist, and have existed, on the earth.

In the valley of the Euphrates and Tigris dwelt one of the oldest and most celebrated of all the nations of the earth, the Babylonians. In common with all the great seats of Oriental civilisation, agriculture was the source of their wealth, which was effected by the irrigation of the land by artificial means. This nation first conquered Jerusalem and Egypt, and, after rising to great power as the mistress of the East, was herself taken with all her possessions by Cyrus the Persian. This civilisation is supposed to have passed away in consequence of wealth and luxury, but that opinion I cannot grant, for the experience of our own civilisation in modern times throws a new light upon the cause of the fall of all the ancient civilisations. The cause of the fall of Babylon was doubtless the adherence of that people to sacrifice and custom. The more custom is worshiped and followed, the lower private character falls; and the weakness thus brought on prevents further advance when the State thus weakened falls an easy prey to its neighbours.

Egypt was not so advanced in civilisation as Babylon; she had no written language as the Babylonians had, and although her temples were large and massive they were extremely rude. Here sacrifice and priestcraft reigned supreme, and the fall of this civilisation arose from the same cause as that of Babylon.

The living civilisation of India is doubtless as old as the extinct civilisations of Babylon and Egypt; and seeing that India is possessed of a rich literature and a profuse philosophy, its civilisation must have surpassed that of the extinct civilisations. India is perhaps more devoted to religion than any other nation under the sun. In carry-

ing out its religious creed, the whole nation is divided into castes; custom, and not principle, is their god; and the only wonder is, that with such a rotten system, anything approaching to civilisation should have remained to tell the tale. Here we have a living example of the fruits of allowing custom or public opinion to root out and destroy the liberties of a people. All private worth in India has long passed away; and when we compare the rich philosophy and literature of that country, written three or four thousand years ago, with its present state, the difference between ancient India and that which now exists is incredible. The literature speaks of a high civilisation, while the state of the population is scarcely above that of barbarism. India reads a lesson to Europe, for there is no doubt that modern civilisation has already begun to commit the same error, in adhering to custom rather than principle,—an error which was the cause of the fall of India.

Ancient History may be conveniently divided into three great periods, when the larger portion of the civilised world was under the power of the Persians, Greeks, and Romans. The first period, of two hundred years, dates from the conquest of Babylon by Cyrus, down to the subversion of the Persian Empire by Alexander the Great. The second period, of two centuries, is from the conquests of Alexander down to the fall of Corinth and Carthage, when the empire of the world passed from the Greeks to the Romans. The third and last period, of six centuries, dates from the fall of Corinth and Carthage to the fall of Rome, A.D. 476, when the history of the ancient world may be said to end.

THE PERSIAN PERIOD.—200 YEARS.

About the year B.C. 550, all the nations of the East, China excepted, were amalgamated under one great empire, that of Persia. No sooner had Cyrus and his successors taken Babylon, which gave them Jerusalem and Egypt, than they pushed their armies into India on the one hand and Asia Minor on the other, which they eventually subdued. At this period, with the exception of the shores of the Mediterranean, the whole of Europe was in a nomade state. The tribes of Europe were hunters and shepherds; they possessed no towns or fixed places of abode, but moved from place to place in search of game and pasture for their flocks.

The shores of the Mediterranean, and particularly Greece and Italy, contain very ancient monuments called the Cyclopean buildings. These monuments are doubtless the remains of a civilisation long anterior to the rise of Athens and Rome, and probably quite as old as Thebes or Babylon. The people which inhabited Greece and Italy when Rome and Athens were built were called Pelasgians, who were engaged in agriculture, and were therefore a civilised people. On this original stock was the more noble stock of Greek and Roman civilisation built.

The republics of Athens and Rome began in the sixth century before Christ, at the very time that the Persian empire was consolidated under Cyrus. Italy and Greece were divided into a number of small states, some being ruled by kings and dukes, called tyrants, while others were republics. Darius, the successor of Cyrus, sent ambassa-

dors to these states demanding submission, which was, with a few exceptions, indignantly rejected, and this step prepared the Greeks for the coming storm, now gathering in the East. Each state sent its quota of ships and troops, and it is in this state of preparation that I must leave the Greeks for the present.

We must now pay a visit to Babylon, that great city where Cyrus holds his court. In that city were fifty thousand Jews, who had been carried captive from Jerusalem, among whom were Daniel, Ezekiel, and others of the Prophets. This was the age of the Prophets, and it was at this time that the Old Testament was written out. The religion of the nations composing the Persian Empire was idolatry and sacrifice. They worshiped images, representing numerous gods named after the heavenly bodies, the elements, the seasons, the affections of the mind, heroes, etc. The heathens did not believe that their images were gods, but only that they represented the gods whose names they bore. Sacrifices and atonements were the staple of their religion. The religion of the Jews did not differ in some respects from that of the nations which surrounded them. The Jews had only one God, and they did not represent their God by an image. This was a great step in advance, but there the chief difference ends, for it will be remembered that the Jews had their sacrifices, feasts, and atonements, as well as the heathens. The Jews had their traditions of a devil, and the origin of evil, and so had the heathens. The Jewish religion was a reformation from idolatry, but when the two religions are compared, that reformation cannot be said to be great; and when it is added, that the Jews had

as little idea of a future state as the heathens, and that their rewards and punishments had all reference to the present life, this fact is very apparent. From this comparison of the two religions, it is not to be expected that the Jews could have been in advance of their heathen brethren in point of civilisation; and, if we are to believe Tacitus, they were, as a people, below the other nations of the Roman world. Such were the two religions which are now so strangely brought into contact within the walls of Babylon.

At this remarkable epoch, a combination of circumstances occurred which is unparalleled in history, either ancient or modern. Beside the prophets of Israel, there flourished about the same time Confucius in China, Zoroaster in Persia, and Solon in Greece,—all great reformers and prophets, whose names will live in grateful remembrance while the world lasts. The spirit of Daniel is now aroused within him, when he sees and foresees the shakings of the nations. He had just witnessed the scattering of his own people, and he foresaw, in the conquest of all Asia by Cyrus, the coming struggle with the rising states of Europe. He lamented the breaking up of the old states, and preached woe,—woe, to those who were to lose their homes and their nationalities; but while evil was in store for Asia, good was to come to Europe.

The Persian empire attained its height in the reign of Darius and Xerxes, and those emperors now collected all their forces for the conquest of Europe. In the year 490 B.C. Darius carried into Greece an army of 110,000 warriors, accompanied by a fleet in proportion; and ten years later Xerxes led a force of 1,000,000 men, with

a fleet of 1200 ships. The issue of these expeditions is soon told. The first force is defeated by 10,000 Greeks under Miltiades, on the plains of Marathon, and the last is put to flight at Platæa almost without striking a blow. Here ended the great struggle between Asia and Europe, the preparation for which occupied many years, and exhausted Persia; and that vast empire, which invaded Europe, was in its turn soon after overrun by the Greeks, under Alexander the Great, and completely subdued.

Here we learn a useful lesson. On the side of Asia was all the material of war. The Persian army represented a population of 120,000,000 souls, while that of the Greeks, including Italy, represented only about 10,000,000. Ships and arms, as well as numbers, were all on the side of Persia, and yet they lost the day. Why was this? It was because the civilisation of the Greeks was superior to that of the Persians. The Greeks were strong in mind and strong in action, and nothing could withstand the onset of the daring spirit they evinced. The Persians, on the other hand, were weak in mind; they had no patriotism, no nobility of soul, and consequently were easily put to flight. Such will ever be the result of the conflict between civilisation in vigour and civilisation in decay; and such is the difference between a people tutored under the government of the intellect, when pitched against a people whose soul has been dwarfed under the dominion of the feelings.

It is well known that the Bible, including the books of Moses, was not completed and fairly written out till the time of the Captivity. Now as that was a time when the Jewish religion was in a very corrupt state, a full

account of which we have in the books of the Kings and Chronicles, it is not difficult to account for the introduction of pagan rites, borrowed from the heathens, into the sacred writings; for to have read a pure Gospel in the synagogues of that degenerate age would have been impossible, as such would have given offence to the people. To say that God ordained evil in the Church, that good might come, which would have been the case if he had ordained sacrifices, is to ascribe a principle of action to the Almighty which we would condemn in man, and accordingly that way of accounting for the Jewish sacrifices is altogether untenable. In these circumstances I am inclined to say that sacrifices were not originally ordained by God, but were afterwards introduced by man. Sacrifices are natural to man, for when the Spaniards first visited Mexico they found these people in the habit of offering sacrifices to their gods; and there is no doubt that the Jews and Arabs were in the habit of sacrificing long before the calling of Abraham. Not only did the prophets denounce sacrifices as an abomination to the Lord, but our Lord himself did the same when he said, "Go and tell what that meaneth, I will have mercy, and not sacrifice, and the knowledge of God rather than burnt-offerings;" and, but for such teachings, the nations of Europe would have been sacrificing bulls and goats to this day.

Sacrifice for the remission of sin being the great cause of the decline and loss of civilisation in ancient times, it will be necessary to inquire particularly into the nature and effect of that doctrine. The act of offering sacrifices consists in slaying an ox, sheep, or goat, and burning

it upon an altar. The ideal part of sacrifices, in which all their significance consists, is that the sacrifice so made takes away the sin for which the sacrifice is offered. Take away the idea from the act, and there is no sacrifice at all,—proving that the idea is the reality, and the burning of the victim only the shadow or sign of the thing signified. The act without the idea is nothing, but the idea without the act is everything. It is the same idolatry. The idols are nothing apart from the idea with which they involve: take away the idolatrous idea from an image, and the image is nothing. These considerations prove that there may be both sacrifices and idolatry, without either actual burnt-offerings or actual images. In other words, it does not follow that a nation or church gives up idolatry or sacrifice when it demolishes its images and altars.

The Philistines, Phœnicians, and Carthaginians were greatly addicted to sacrifices, for when they were in any great trouble they so increased them that they spared not their own children, so that their consciences might be freed from the burden of sin. It was the same with the Jews in the time of the Kings, for we read that they were accustomed to put their sons and their daughters into the fire. To rely on sacrifice for the remission of sin is like taking poison, for the dose must be constantly repeated and increased, as its tendency is to enhance the malady it is intended to cure. The lower the people descend in the scale of civilisation, the more they increase their sacrifices; the more the nations gave themselves up to such a religion, the more rapidly did they fall.

Jeremiah speaks of his time in these remarkable words:—"*The prophets prophesy falsely, the priests rule by their means, and the people love it to be so.*" And so it was with all the nations, both Jews and Gentiles, of those times. Idolatry is certainly a fearful delusion, but if idols were not mixed up with sacrifices, idolatry would not have the effect we are accustomed to imagine. The worst part of Paganism is undoubtedly sacrifice,—a truth which is so palpable, that I am at a loss to account for the fact that historians and theologians should have overlooked it.

When it is remembered that during the times of the Judges and Kings the Jewish nation was at least ten different times in servitude to its neighbours, when its books were either lost or mutilated, involving their having been many times written and rewritten, we may conceive the changes which the books of the Bible must have undergone from the time of Moses down to their completion in B.C. 510. Although the Law of Moses was begun to be written in his time, it is by no means certain that when the Israelites were in the wilderness they had any written language. It will be interesting to examine this question, and with that object I shall give a few dates:—

	B.C.
Athens founded by Cecrops the Egyptian . .	1556
The death of Moses	1450
Cadmus the Phœnician takes letters to Greece and founds Thebes	1493
The Sanscrit Language is introduced in India .	1300
The reign of King David	1025

	B.C.
Homer in Asia Minor	907
Thales, the father of Greek philosophy	640
First irruption of the Gauls in Italy	588
The Captivity in Babylon	580
Cyrus takes Babylon	550
The poems of Homer are written out in the reign of Pisistratus of Athens	545
The Bible is written out	510
Herodotus, the father of history	445
Zoroaster, the prophet of Persia	518
Confucius, in China	479
Socrates and Plato	430
Alexander the Great and Aristotle	350

There are three distinct stages in the progress of a spoken to a written language. The first is picture-writing, such as the Mexicans had when that country was subdued by Cortes; second, symbol-writing, such as we see on the Egyptian monuments (hieroglyphics); and third, letter-writing, as used in the present day. Unfortunately it is not known who was the discoverer of letter-writing, or the date when the discovery was made. Cadmus was the first to take the alphabet from Egypt to Greece, about the time of Moses; and, assuming that to be the date of the first introduction of letters, the question arises, was that invention known to Moses and the Israelites in the wilderness? I am inclined to think it was not, for the reasons I shall now give. None of the temples of Egypt contain any trace of letter-writing, although some of them seem to have been built about the time of Moses. The Law was written on tables of

stone; and Moses, who was learned in all the wisdom of the Egyptians, is commanded to write the law in a book; but it does not follow that the writing either on the tables or in the book was executed in letter-writing; indeed it is more probable that it was done in hieroglyphics, such as we see on the Egyptian monuments, a mode of writing in common use at that period.

Exclusiveness, selfishness, avarice, and hypocrisy were the vices of the Jewish people. The Jews imagine that they, and they alone, are the favourites of Heaven, and all other nations reprobates. They carry this idea so far, that it is a crime equal to idolatry itself to intermarry with other races, although such was not forbidden by Moses. It has been said that the Jews were giants in religion, but dwarfs in everything else; but that statement implies a contradiction, for a religion which produces moral dwarfage cannot be religion justly so called. The Jews were originally a tribe of Arabs, of which the rite of circumcision and abhorrence of swine's flesh —distinctions which belong to the Arabs as well as to the Jews to this day—are the proof. The Arabs were never civilised, and they remain a people who disdain to labour. It is the same with the Jews, who despise agriculture and the arts, preferring the trade of money-changers and such-like. The Jews of modern times possess a peculiar cast of character, different from all other races, with the exception of the Arabs. This peculiarity of character doubtless arises from instinct and habit, which have been transmitted from father to son; and as the Jews do not intermarry with other races, the descent of instinct is uninterrupted and complete. It has been said that the

repeated destruction of Jerusalem, and the scattering of its people in all parts of the world, is a sign of special divine indignation. I need only say that, if this were so, it would prove that the Jews cannot be the favourites of Heaven as they themselves aver.

The people and church of the Jews certainly remain, while many of the nations and religions contemporary with them have passed away. To this I answer, that the Arabs remain a distinct people, almost identical with what they were in the time of the Jews. Damascus still remains, although it is as old as Jerusalem, and has as often been taken, destroyed, and rebuilt, showing that the pretended longevity of the Jews as a distinct race is not confined to them. The Armenians, Persians, Greeks, Chinese, and Hindoos are likewise races which have come down to us unchanged. I may remark, that I entertain no dislike to the Jews, but only wish to place the matter in its true light, so that the history of these times may be delivered from much prejudice and error. It is the peculiar rites of the Jews, different from all others, which have kept them separate and distinct; but so far from this justifying the Jews in not reforming their religion and manners, or in never conforming with the general advancement of the world by giving up those rites and customs, it only shows how wedded they are to their superstitions. That the Jewish Church should have resisted all reform for four thousand years is a fact not unprecedented in history; but even admitting that to be the case, how such a circumstance should entitle them to call themselves the favourites of Heaven it is difficult to see, for it proves the opposite. That the Jewish Church will

yet be reformed, as well as the Catholic Church, I doubt not, and I should be glad to see some one take up the subject, for light thrown upon so rotten a system could not fail to have some effect.

The lesson which the Church and nation of Israel teaches to modern Europe is, not to imitate their example either in religion or in anything else, but, on the contrary, to go on reforming our Churches both in doctrine and ordinances from time to time, irrespective of what the Jews believe and practise. One would naturally imagine that in the nineteenth century the Christians would not require to be reminded of this their duty; but when we remember that the Jewish history is every week read in our own churches, I hope I need offer no apology for devoting so large a space to the history of Israel, for public opinion must be set right on this point before our prejudices can be removed.

The Greek Period.—200 Years.

Soon after the memorable battles of Marathon and Platæa all Greece is united under the presidency of Macedon,—a confederation which raised the States of Greece, from the lifeless state into which they had fallen, to be a great power, able to contend with Persia. Demosthenes protested against the ambitious project of Philip, deploring the loss of the individual independence of Athens; but when the subsequent history of Greece is consulted, it is found that what was called the slavery of Greece was, on the contrary, its salvation. Before Philip's time, each petty State in its turn rose to power, and oppressed the other States, and in this way peace and protection be-

came impossible. No sooner has Philip, that great man, organised all Greece for the invasion of Asia, than he is basely cut off by the hand of an assassin; when his mantle falls on a son worthy of himself (B.C. 330).

Alexander crosses the Hellespont with an army of 30,000 foot and 4,500 horse, and defeats the Persians at Granicus and the Issus. He next overruns Asia Minor, Syria and Egypt, and makes Babylon his head-quarters. The walls of Babylon had been destroyed by Darius, so that Alexander had no difficulty in gaining access to it. In Egypt Alexander founds the city of Alexandria, and calls it after his own name. Darius now makes a last attempt to retrieve his fortunes; but Alexander, hastening from Egypt, completely defeats the Persian army in Armenia, consisting of 800,000 men, which puts an end to the Persian empire and opens up India to the Greeks. Alexander marched through Candahar, Ghizni, and Caubul, to the river Indus; and although he was opposed by the warlike tribes of those mountainous regions, he overcame every obstacle, and led his victorious army into the plains of the Punjab. At this point his men became mutinous, and he accordingly conducted them back to Persia by sea, from the Indus to the Persian Gulf, and from thence by land to Babylon. Alexander soon after dies at Babylon, at the age of thirty-three. The rapidity and magnitude of these conquests is unparalleled in history, with the exception of the conquests of Tamerlane, about a thousand years later. The vast dominions of Alexander were parcelled out at his death by his generals, and ultimately became three independent kingdoms,—1st, Greece; 2nd, Syria, Asia Minor, and Babylon; and 3rd, Egypt.

These countries remained under the Greeks for about two centuries, when, one after the other, they were absorbed by the Romans.

About the year 260 B.C. Rome was mistress of all Italy south of the Tiber, except Sicily, which belonged to the Greeks and Phœnicians. Carthage was now in its glory, and is said to have contained a population of 700,000 souls. The greater part of Spain and Sicily belonged to her, and her army and navy were superior to those of any Power of that time. The Roman power, always increasing, was now nearly equal to that of Carthage, and these two States prepared to enter the lists for the empire of the world. Spain and the island of Sicily were the prizes for which the two Powers began the struggle. This protracted war, which occupied no less than one hundred and twenty years, produced two of the greatest generals of any age,—Hannibal the Carthaginian, and Scipio the Roman. Hannibal led his forces from Spain, crossed the Alps, and descended into the plains of Lombardy. After carrying all before him, and occupying Italy for fifteen years, Scipio passes into Africa, and lays siege to Carthage. This calls Hannibal home, to protect his native city. The result was the entire destruction of Carthage, which took place in the year 146 B.C., to the eternal disgrace of Rome and the general who led her armies to victory. The Romans, now without a rival, turn their attention to Greece, and after a severe struggle with Philip, the then king of Macedon, they subdue all Greece, when that country is declared a Roman province, the same year that witnessed the fall of Carthage.

The Roman Period.—600 Years.

Rome extends her possessions in Africa. Having subdued Numidia and Mauritania, they carry Jugurtha, the ancient Abd-el-Kader, prisoner to Rome, whom they basely starve to death. Africa at this time was highly cultivated, and supplied Greece and Rome with corn and provisions. When we look at Africa now, we are apt to meet this statement with incredulity; but there is no doubt of the fact, showing how different a country becomes after it has been settled and cultivated, compared with that same country in its natural state.

Having put down all opposition from without, Rome and Italy become desolated by strife and civil war. This war, which continued for forty-five years, began with Marius and Sylla, both notorious for their cruelty and despotism, about the year 90 B.C., and was brought to an end by Cæsar Augustus. Prior to the war, the inhabitants of the city alone enjoyed the privilege of Roman citizenship. The other Italian states under the rule of Rome now demand equal rights with the Romans, and this being denied, they prepare to assert their claim by the sword. A fearful struggle ensues, which ends in all the Italians being declared Roman citizens. Sylla takes Rome and destroys the Marian party: he soon after retires into private life, and ends his days in peace, but Marius commits suicide.

Mithridates, king of Pontus, long contended with the Roman power, but was finally overcome in 63 B.C. Lucullus was at first entrusted with this war, but was superseded by Pompey, who finished the war, and added Syria and Judæa to the dominions of Rome.

Pompey, Crassus, and Julius Cæsar, the three great men of Rome, agree to divide the legions among them. Gaul and Switzerland fell to the share of Julius Cæsar, which he speedily subdued. The Senate and Pompey having become alarmed at the fame of Cæsar, when they heard of his conquests, forbade him to enter Rome until he had first disbanded his troops. Cæsar, on approaching the city, sent a message declaring his willingness to comply with the demands of the Senate; but that body in the meantime had compromised itself so much, that the senators in terror left the city, which Cæsar and his army at once occupied.

Cæsar, after subduing Pompey's generals in Spain, proceeds to Greece, where Pompey, reinforced by troops from Syria, awaits him. Pompey loses the day, and flees to Egypt, where Ptolemy, thinking to please Cæsar, puts him to death. Cæsar having conquered Egypt, gives it to Cleopatra. The great conqueror of the world now returns to Rome to enjoy his laurels; but, alas! only four years after the death of Pompey, he himself falls by the hands of assassins on the floor of the Senate-house. Cæsar was certainly a great man, as well as a great general, for when he came into possession of Pompey's papers at the battle of Pharsalia, he ordered them to be burnt, without having looked at them, and a greater proof of magnanimity is scarcely to be found in the annals of history. Brutus and Cassius were the ringleaders of the crime which deprived Rome of her greatest citizen. These men, like Corsini in modern times, were no doubt sincere, and thought they were rendering service to their country and their God by what they did; but if we may

judge of the righteousness of a cause by its fruits, they, by their rash and base conduct, defeated the very object they intended to serve. They thought to restore a republic, in which the spirit of republicanism had died out; and in taking away the life of their best man, they only sealed the fate of their unhappy country.

Lepidus, Antony, and Augustus monopolize the legions, and resolve to avenge the death of Cæsar. Antony and Augustus attack Cassius and Brutus at Philippi, in Macedonia, where the latter are defeated and put an end to their own lives. Antony, with his army, occupies Egypt. Augustus, who is determined to have no rival, gave out that he went to Egypt to save the Republic from being ruled by an Egyptian. With an army of 80,000 foot and 2,000 horse he defeats Antony, who in despair throws himself on his sword and dies in the arms of Cleopatra. The Republic of Rome, which had existed for upwards of five hundred years, is now at an end, and Augustus is raised to the purple, B.C. 29. The civil wars being ended, the Temple of Janus, which had stood open so long, was at last closed with great pomp. This period was adorned by an array of literary talent unprecedented in ancient times,—Cicero, Cato, Tacitus, Virgil, Horace, Livy, and Plutarch.

So that the public enjoy liberty, it matters little what the form of government is, whether regal, republican, or a mixture of both like the British Constitution. Republicanism excites the feeling of patriotism and military glory, and gives rise to military greatness. That was the fruit of the republics of Greece, Carthage, and Rome; but what of that? Where is the glory of these States

now, and of what value was it while it existed? Instead of raising the moral worth of a people, the only real glory of any State, it only led the people to deprive all other nations of their liberty. That was anything but glory; and in witnessing the downfall and extinction of these Republics, once so powerful, we only see the natural result of the patriotism and liberty of ancient times falsely so called. The abominable practice of the Romans, in allowing their generals to make a parade of their spoils and captives on their return home, completed the disgrace of the Roman people. That practice stimulated its armies and generals to pillage, and to destroy everything valuable around them. Pompey, on one occasion, exhibited in his triumph the spoils of no less than twelve hundred cities. The procession through the suburbs and streets of Rome occupied three days, and with such an exhibition anything approaching to justice and liberty was impossible. Nothing is easier for a government than to stimulate the desire for conquest, spoliation, and military glory in the breasts of its people, but the experience and fate of Rome in following that fatal course is a warning to all nations to avoid so destructive a policy.

Selfishness may be defined to be that which is injurious to others. What is wanted is a State which shall seek her glory, not in military exploit, but in the moral worth and character of the individuals composing it. The ancients had no idea of the modern principle of the brotherhood of nations. In comparing the primitive idea of glory with the present condition of Europe, which is constituted on the principle of the fraternity of nations, the contrast in favour of modern civilisation is truly great.

The moderns of course owe their superiority in this respect to that religion which teaches the great precept, "Love thy neighbour as thyself,"—a law of more practical value than all the learning of the ancients put together.

Greatly the inferior of Julius Cæsar, Augustus was more fortunate, for he reigned in peace for upwards of forty years. The Prætorian guards, which Augustus had constituted for the protection of his person, assumed on his death the right of appointing his successors, and the choice they made was such as was to be expected from such a source. In the reign of Nero, St. Peter and St. Paul suffered martyrdom. It has been doubted whether St. Peter was ever at Rome, because the New Testament is silent on the subject; but as Eusebius, who wrote two hundred years afterwards, mentions that in his day the tombs of both Apostles were to be seen in the Campus Martius, there is no doubt of the fact. About the same time Pompeii and Herculaneum were buried in ashes by an eruption of Vesuvius; and these cities, which are now untombed, remain to speak of the magnificence and sensuality of the age in which they were buried.

At this extraordinary juncture, when all things seemed prepared for the reception of the Gospel, the advent of the Saviour occurs, and adds a new element to civilisation. Our Saviour came as a reformer of religion, whose mission was to abolish the Jewish religion, and to set up in its stead the Christian religion. These two dispensations, the Jewish and the Christian, are contrary to each other, and consequently cannot be amalgamated without introducing contradictions; and in seeking the entire abolition of the old religion, the divine wisdom of

the Saviour is most conspicuous. The one dispensation teaches salvation by faith in sacrifice; and the other, salvation by obedience to the precepts of the Gospel. Love to God and our neighbour on the one hand, and the denial of self-love on the other, was a religion, as foreign to the Jewish religion as the Christian religion is to the Mahometan religion; and yet, strange to say, all the Christian Churches, both Catholic and Protestant, have conspired more or less to mix up the Jewish with the Christian religion, and from this cause has arisen all the schisms and failures which have ever attended the Christian Churches. To prove that the Calvinistic doctrines are opposed to the Gospel, I need only say that one and all of these doctrines are drawn from the Old Testament, for no trace of them is to be found in the Gospels. This proves very clearly that the Christian religion has been mixed up with Judaism, an error which must be rectified before the Gospel can be expected to prevail and overcome the world.

The immediate result of the conflict in which our Saviour was engaged, was that his Gospel was rejected by the Jews, and he himself fell a victim to their intolerance. But, although rejected by his own countrymen, the truth in a diluted form was scattered throughout the world, and took root; thus the new religion has been preserved and handed down to us.

The world was now blessed with a succession of Emperors who will compare favourably with any monarchs, either ancient or modern. These were Trajan, who was called the father of his country, Adrian, Antoninus, and Aurelius, who reigned from A.D. 98 to 180. These great

men elected each other, which at once accounts for four good and great Emperors coming together, and is a proof of the public spirit which animated them in choosing the best men for the Empire. Trajan was a great conqueror, and extended the Empire beyond the limits assigned by Augustus, and the Column of Trajan remains at Rome to speak of his victories. Adrian contracted the Empire to its old limits, of the Rhine and Danube, and by so doing greatly strengthened his position. The rule of Antoninus was that of peace and repose, while the reign of Aurelius was chiefly occupied by repelling the attacks of the Germans. These monarchs, generally called the Antonines, occupied themselves with the study of philosophy and religion; and if the Christian faith, which was now making great progress, had been more pure and better understood, I cannot doubt that these men would have exchanged their faith for that of the Gospel.

Passing over the obscure reigns of several Emperors, the choice of the Prætorian Guards, we come to the brilliant reign of Diocletian, in 284, who introduces great changes into the state. Diocletian was a wise and able prince, and, in order the better to govern his vast empire, he divided it into two parts, the Western and the Eastern empires. The Eastern empire he retained for himself, and the Western division he gave to Maxentius. After reigning for twenty-one years, the great Diocletian retired into private life, when the empire fell to Constantius and Maxentius. Constantine succeeded his father, Constantius, and having been victorious over Maxentius, he ruled alone (306), thus annulling the work of Diocletian.

The city of Alexandria, in the reign of Constantine, had grown up to be a great city, and was the emporium of learning and piety in those degenerate times. When the city was taken by the Saracens, it is supposed to have contained a population of 800,000, no less than 450 temples, as many theatres, and 4000 baths. That Omar in the seventh century ordered the Library to be destroyed, is doubted; but whether he did so or not, the destruction of that depository of learning is less to be deplored than the loss of life and property which the irruption of the Arabs occasioned to Asia and Europe.

Christianity was now established as the church of the civilised world. Corrupt as that religion then was, it was pure compared with that which it soon became. In the fourth and fifth centuries every town and city had its Christian churches, but alongside of these were the temples of the Heathen filled with images. This close contact of Christianity with idolatry could not long remain, and all saw that sooner or later one or other must give way. Christianity being now countenanced by the state, the Heathens would feel that they could not long survive, and would therefore be prepared to entertain some proposal for a compromise. In the reign of Theodosius and his successors this compromise took place. Christianity adopted image-worship to please the Heathens, and the Heathens on their part adopted the religion of Christ, now corrupted by image-worship. It is impossible to account for the rapid conversion of the nations from idolatry to Christianity except on the principle of a compromise, and then so general a reformation, if it may be called such, extending over one-half of the ci-

vilised world, is easily accounted for. By this disgraceful compromise, the universality or catholicity of the Church, was purchased at the expense of its purity; and such being the origin of the term Catholic, it is obviously not an appellation which any Church need covet.

The observance of the Lord's Day was introduced about this time. This ordinance may be defined to be: 1st, cessation from labour, and the pursuit of our worldly callings; 2nd, public worship to be observed; 3rd, the remainder of the day to be at the disposal of the people for recreation and instruction. This definition appears to be in accordance with the intention of the Saviour; for when recreation is denied, the liberty of the Lord's Day is converted into the bondage of the Jewish Sabbath, which Christ came to abolish. Had the Church at this period taken a less liberal view of the Lord's Day than it did, I have no hesitation in saying that in all probability civilisation would have fallen so low that it would have been beyond recovery in the sixteenth century, and that it could not have produced the Reformation of Luther. This statement may startle some of my readers; but if we deny labour to the people, we must give them something in exchange, or idleness comes in, and we all know that idleness is the mother of evil. A large portion of the people have no heart to attend public worship, and in these circumstances innocent recreation and instruction is the antidote. The New Testament is silent on the subject of the Lord's Day, with the exception of one passage, to the effect that the Disciples were in the habit of meeting on the first day of the week to break bread. Now as there is no Scripture authority for con-

verting the Lord's Day into a Sabbath day, the people have manifestly a right to liberty on that day; and when we find that such liberty is essential to the progress of civilisation, that fact ought to be conclusive. Why should we desire to put a yoke on the necks of the people which neither Scripture nor human nature warrant?

The boundaries of the Roman Empire in the reign of Trajan were the Rhine and Danube on the north, the deserts of Africa on the south, the Euphrates on the east, and the Irish Channel on the west. Italy is said to have contained twelve hundred cities, Germany and France as many, and Africa three hundred and fifty cities. Gibbon estimates the population of the Empire at 120,000,000 in the reign of Trajan, of which one half might be slaves, and the other half Roman citizens and barbarians. Perhaps this estimate may be near the truth, and if so the population of ancient Europe would not be more than half the population of modern Europe. The population of ancient Asia and Africa is no doubt much less now than in ancient times; and if we deduct from the gain of Europe the loss in Asia and Africa, the entire population of the globe is probably little changed during the last four thousand years.

Civilisation was now in a state of rapid decline. Had Christianity been accepted in its purity, it would have restored a lost world to life and vigour, but the decay of individual character had gone too far to admit of that; for it will be remembered, that it was not until the fourth century that Christianity was received generally by the Roman people. The pure gold was alloyed with baser metal, to bring it down to the tastes of the age. The very

object of Christianity was mistaken; for, instead of seeking actual regeneration, the nations sought purification in corporeal afflictions and martyrdom, and in the adoration of martyrs and relics. Hence the rise of the Monastic Orders and the Saints and Martyrs of that time. The false direction thus given, religion was the opposite of the Gospel, and if, in such circumstances, corrupted Christianity did as much harm as good, which is quite possible, that is only what might be expected from an error so fatal.

The city of Rome, once so great and powerful, fell an easy prey to the barbarous tribes which had for some time settled in Italy. Moral worth and strength were gone; no spirit was left to stir them up for their protection. Accordingly, in 476, the Heruli, an obscure race from the shores of the Baltic, took possession of the Eternal City. Thus fell the modern Babylon, and over her fall we may well exclaim, How is the mighty fallen! That the greatest city of the ancient world should be so humbled as to become the prey of an unknown and wandering race is truly strange, but such is the history of all the civilisation of ancient times; and it well becomes us to inquire into the reason, why civilisation has always risen to a certain point, and then declined, only to be swept away as a rotten and useless garment.

Rome is situate on the banks of a small river, the Tiber, about six miles from the sea-coast, and is said to be built on seven hills, but these hills are so small that they can scarcely be called such. Rome of the nineteenth century contains a population of 180,000 inhabitants. The walls now standing are evidently ancient, and were probably built by Theodoric the Goth, thirteen hun-

dred years ago. The country around Rome is a desert, which in ancient times was highly cultivated. The population of the city probably never exceeded a million, of which the greater portion must have lived in the suburbs, outside the walls.

The people of Greece and Rome at times enjoyed civil liberty, but unfortunately moral and religious liberty were always wanting. Their religion was similar to that of the Asiatics whom they conquered, and having adhered to idolatry, sacrifice, and priestcraft, they who conquered the world were unable to conquer their own moral or religious liberty. The consequence of this grievous oversight and weakness was, that when knowledge and discovery attempted to go beyond the bounds which were compatible with their religion, that was immediately put down by persecution and death. Science and art rose to great perfection both in Greece and Italy; philosophy was much studied, but it took the direction of metaphysics and the deductive method, which led to no result. The ancients were ignorant of the inductive method; and as their philosophy was built on ideas rather than on facts, no progress was possible beyond a certain point. In the absence of toleration, private character declined day by day, all progress was barred, and nothing but decline and extinction remained.

Knowledge is the salvation of any State, and without constant progress in knowledge, and reforms of its institutions in conformity, no State can be permanently maintained. The ancients were not reformers, and for that reason they lost all. The Romans did not know that the laws of nature and civilisation are the laws of

progress; and that if a civilisation remains stagnant, and does not go forward, by making constant reforms, to meet the ever-recurring wants of the age, the despised laws of nature will step in and sweep away the unprofitable fabric as that which cumbereth the ground: internal weakness invites invasion from the surrounding nations, when the whole is swept away.

It has often been asked, why it is that civilisation has always risen to a certain point and then declined; and I hope that question has now been answered and set at rest, for the reason has been shown to be the want of reform, especially in matters relating to morals and religion. The lesson which ancient history teaches is, that if we, the nations of modern Europe, like the ancient nations, reject moral reformation, the decline of European civilisation is as certain as that the sun will rise to-morrow. It has often been said that, with newspapers and books in endless variety, we possess a guarantee for the safety of civilisation, but that delusion is dispelled by the present inquiry. I have found that, although the Press may be free from legal restraint, it does not follow that it is free from moral restraint, and the result of a free Press in England and America shows that liberty and knowledge may be on the decline, although books and newspapers go on increasing in a surprising degree. No, we must lean on something much more stable, I hope, if we expect to see civilisation beyond the risk of decline and fall, and that is, reformation of opinions and of the institutions of the country.

I might now pursue the fortunes of Europe in the Middle Ages; but history here divides itself into two

branches,—the European, and the Asiatic; and before taking up the history of Europe, it will be necessary to trace that of Asia, which will occupy the next Chapter.

CHAPTER XIV.

THE EASTERN EMPIRE.

The Christian Religion fully established. Corrupted by Image Worship. The Lord's Day. The Eruption of the Arabs. The Crusades. The Religion of the Middle Ages. The Church unfaithful to her great Trust. Modern Turkey. Ceylon and India.

THE Eastern Empire consisted of Greece, as far north as the Danube and Syria, and east as far as the Euphrates: it likewise included Egypt and Libya. We are to trace the history of this fair empire in its dreary course for nearly a thousand years, from the fall of Rome to the fall of Constantinople, when the whole Eastern Roman Empire passed from the dominion of the Cross to that of the Crescent. When Rome fell, all eyes were turned to Constantinople, the capital of the Eastern Empire. This empire had itself been threatened by the Goths, and to all appearance it could not hold out long; its fortunes however were turned in 527, when Justinian ascended the throne. That great man, supported by Belisarius his lieutenant, reconquered Italy and Africa; and although these states soon recovered their independence, yet this reaction gave new life to the Eastern Empire, and, contrary to all expectation, it outlived Rome nine hundred years.

Justinian has handed down his name to posterity, not only by his victories in Europe, Asia, and Africa, but by the legal code which he constructed, and which forms the basis of European law to this day. He likewise immortalised his name by the building of the temple of St. Sophia at Constantinople, which, next to the Pantheon of Rome, is the oldest temple in full preservation. I have stood in both temples,—the one, the representation of heathenism, for the Pantheon was the temple of all the gods; and the other, the temple of a debased Christianity; and in contemplating their massive proportions I have been struck when I thought of the vast changes they have seen.

At an epoch when the Church was at its highest power, and the State at its lowest ebb, that great irruption of the Arab and Oriental races took place under the banner of Mahomet and his successors. The Arabs, whose territory covers a large portion of the continents of Africa and Asia, extending from Morocco to Arabia and from thence to Persia, are divided into a number of tribes, who only wanted a common head to make them a great power, and that head they found in Mahomet and his successors. The religion of Mahomet recognizes only one God, and that God is not represented by an image; and as the traditions, practices, and prophets of the Arabs are very similar to those of the Jews, there is a great resemblance between Mahometanism and Judaism. But this is not all, for the Arabs contend that they are the descendants of Ishmael, and as the Jews claim descent from Isaac, the brother of Ishmael, there is a blood relationship between the races. The Arabs, like

the Jews, observe the rite of circumcision to this day; both nations likewise agree in abhorring swine's flesh, and as their customs separate them from all other nations, the families of Ishmael and Isaac remain distinct from all others. The Arab tribes have never been civilised, and probably never will; they live in tents, and move about from place to place, each family possessing a few sheep, goats, and horses, by means of which they contrive to support themselves. Some tribes however live by plunder. There seems to be little change in this people since the time of Abraham, except that none of the modern Arabs are possessed of great flocks like those of Abraham, Jacob, and Job. This primitive people are highly contemplative and religiously inclined. In bivouacking in the desert they watch the movements of the stars, and are regular in the performance of their devotions. On this stock, with all its rites and traditions, Mahomet founds his new faith.

Mahomet began his career by taking Medina and Mecca, the holy cities. The successors of the Prophet having fully established their empire in Arabia, under the title of Caliph, invade Persia, and transfer their capital to Damascus. In 636 they take Jerusalem and all Syria, and defeat the armies of Constantinople, consisting of 140,000 men. The Mosque of Omar is built on Mount Moriah, and rivals in magnificence the temple of Solomon. Persia is next taken (651) after a severe struggle, when the victorious Arabs penetrate into India. Egypt and Tripoli are taken in 647, and the remainder of Africa and Spain are all conquered by the year 710. The Caliphs, now emboldened by success, penetrate into France, but

there they receive a complete check from the Franks under Pepin, who repulses them at Tours in 732. But for this timely check, the whole of Europe might have been subdued, and Europe would now have been a Mahometan state like Turkey. Panic-struck Europe now obtains a respite, and prepares herself, under the instigations of the Church, to assert her independence and attack the common enemy.

From 813 to 1055, the empire of the Caliphs was involved in civil wars, and divided into two hostile camps, when several of the states were reconquered by the Christians, among others part of Spain. These civil wars were fatal to the future ascendency of the Crescent, and accordingly the Cross now put forth all its might to hasten the downfall of the Ottoman power. The efforts now made were called Crusades, and were shared in by all the Christian princes and people of Europe.

The first Crusade was undertaken at the instigation of Peter the Hermit, in 1090. The numerous contingents met at Nice, in Lesser Asia, and numbered no less than 600,000 strong. This mighty host proceeded to the conquest of Jerusalem, which they took in 1099, and elected Godfrey its king. In this ill-managed expedition, of the whole of the vast multitude which left Europe only about 20,000 returned home. The second Crusade was undertaken by Louis of France in 1187, who led a force of 300,000 men to Syria. Jerusalem was still in the hands of the Christians, but was hard pressed by the Ottomans, which gave rise to this Crusade. This armament was dispersed in Syria, before it reached the holy city. The fate of Jerusalem was now sealed, and in 1199

it was taken by Saladin. The news of this blow spread shame and alarm throughout Europe, and led to the third and last of the great Crusades, which was conducted by Barbarossa, Emperor of Germany, and Richard, King of England. These princes took 100,000 troops with them; but such were the trials they met with, that their courage failed, and they returned home without even seeing the holy city.

The error which Europe committed in these enterprises was in assailing the Ottoman power at a point where it was least vulnerable. Had they, instead of attacking an inland city, situate in a barren country, assailed some of its maritime cities, such as Alexandria or Acre, the Ottoman power would have been crippled, and in time Jerusalem would have fallen. In these armaments Italy took the lead, Venice, Genoa, and Pisa being the principal ports from which the fleets sailed. The constant intercourse with the East which this brought about increased the wealth of Italy, and led to the restoration of civilisation in Europe; and although the Crusades failed in the object for which they were undertaken, they led indirectly to the revival of civilisation.

About the year 1000 the Saracen government was reduced to a state of great weakness at Bagdad, its capital. In its wars with the Turkish tribes on the shores of the Caspian they had taken a great number of slaves, and the latter, taking advantage of the anarchy now reigning at Bagdad, seized the government, and eventually became the rulers of the empire of the Saracens. Such was the origin of the Ottoman Empire, which exists to this day.

The success of the Arabian Empire, of course, arose more from the weakness of European civilisation, and the decay of the civil power, than from any civilisation or valour on the part of the conquerors. The result of the contest was that the Eastern Empire was stripped of its fairest possessions, Greece and Asia Minor being alone left. Adrianople was now in the hands of the Arabs, and they often made incursions up to the very gates of Constantinople. The end of the Eastern Empire was now at hand; but before the drama closes, I must ask the reader to accompany me to the far East, where the nations are in great commotion.

China now for the first time makes itself known to Europe. This vast empire is one of the oldest in the world, and its population is estimated at 300,000,000. It contains a distinct race, which has never mixed with other nations. Without agriculture there can be no civilisation, and, judging China by this test, the Chinese are a civilised people. Their civilisation is that of stereotyped Reason. Their literature and learning are founded on the books of Confucius, which laid down fixed rules for everything. The literature of China, which is very ancient, is devoid of poetry or anything addressed to the feelings; and while it contains many truths, it is one-sided, giving everything to the intellect and nothing to the feelings. The result is a civilisation which is entirely ridiculous; for while the Chinese know how to work, and can think and argue, they cannot feel. As may be supposed, the people have little or no religion, for without feeling there can be none; and whatever idolatry there may be amongst them has been borrowed from Hindostan. The

universal adherence to custom in China has long brought their civilisation to a stand, in proof of which I need only state that the Chinese plough their lands, not by horse-power, but by manual labour. This people, three thousand years ago, were far in advance of what they are now, for China at that time produced a Confucius, and it anticipated Europe in many of the modern inventions, such as printing, gunpowder, the mariner's compass, and so forth.

Another nation of the Chinese race, coextensive with China in territory, lies between China and the Caspian Sea, and between India and Siberia. This vast tract of desert country (Tartary) is similar to Arabia. The Tartars, unlike the Arabs, have little religion: they are an uncivilised people, and fond of freebooting and the chase. Although the Tartars differ widely from the Chinese, they are the same race,—the Chinese following the arts, and the Tartars disdaining to labour. The same difference exists between the Arabs and the Europeans, although the two races are one. In 1335 the tribes of Tartary were united under Tamerlane, or Timour, who raised them to great power. Timour first defeated the Turks in Asia Minor: he then overran Persia, and penetrated into India, and took Delhi, its capital. To show the force employed by Timour in these conquests, it is enough to state that at Angora, in Asia Minor, Timour commanded an army of 700,000 men, with whom he defeated the Turkish army of 400,000.

The empire of Tartary was now at its height, and rivalled in power and territory that of Cyrus and Alexander the Great. Timour, not contented with his vast posses-

sions, undertook the conquest of China; but while engaged in that expedition he died, in 1403. The death of Timour was the signal for his dominions to be broken up, when the fall of the Tartar empire was as rapid as its rise.

Having now had occasion to notice every race in its turn, I shall here state the result. The four great Races into which the world may be divided are,—first, the Arab-European, commonly called the Caucasian race: this race is easily known from the countenance, which is invariably good; second, the Chinese or Mongolian race, which is equally well known from the countenance; third, the Savage or Negro race, found in Africa and the islands of the Pacific, which is easily distinguished by its savage appearance and woolly hair; and fourth, the Malay race, spread over the coasts of Asia and America, and the islands of the Pacific. It is strange that public opinion should have confounded the idea of unity of species with unity of races, for the two things are quite distinct. This error has, no doubt, arisen from the idea that the Bible account of the creation of Adam ignores the prior existence of other races on the earth; whereas the Book of Genesis does not say so; on the contrary, it makes allusion to other races of men, as has been already shown. With regard to the Gipsies, who are found in every country in Europe, there is not the slightest doubt that they are Arabs or Moors.

The Turks now lay siege to Constantinople; but before its fall a desperate struggle ensues. The Turks bring artillery of great calibre to bear on its massive walls, and gunpowder is now almost for the first time heard of in

Europe,—an invention probably borrowed from the Chinese. After a siege of fifty days, the city is taken by Mahomet II., when the classic lands of Greece and Asia pass into the hands of the hordes of the steppes of Asia, and the Crescent supplants the Cross on the towers of Saint Sophia.

The loss of Constantinople and its territories was a sad blow to Europe, and the news of its fall spread alarm far and wide; but while the result was to be deplored, it is difficult to see how it could have been avoided, as the sick man, to use a modern phrase, was too far gone to recover. That the Eastern division of the Roman Empire should have outlived its sister division in the West for one thousand years is extraordinary; and the wonder is, not that Constantinople fell, but that it should have held out so long. This blow greatly weakened the power of the Popedom, for it entirely detached the East, already partially estranged by the schism of the Greek Church, from the influence of Rome. But this was not all. The fall of Constantinople opened the convents with all their rich libraries to the world. These long-lost treasures were translated into the modern languages, and eagerly read by the Italians and Germans. This contributed largely to the revival of letters in Italy and throughout Europe—a revival which was soon after followed by the Reformation of Luther.

The type of Medieval civilisation is that of devotion to religion, to the exclusion of almost everything else. When the present world is literally turned into a preparation for the next, to the exclusion of everything else, nothing but decline in all that is good for man is to be

expected. The world must be used with reference to its intention, as it is only by so using it that we can fulfil the intention of God in respect to it. To use this life only for meditation and devotion, instead of following our worldly callings as well, and so contributing to the good work of civilisation, is the way to abuse the world, and not use it. Such a course could not fail to throw back civilisation; and such was the uniform experience of the Middle Ages. The arts and sciences, once so advanced, declined apace, till at length learning was entirely prostrate.

The religious feeling was carried to excess, and that excess produced intolerance and persecution. These two phenomena will always be found together, namely, excessive religion and excessive intolerance, and the intensity of the one may always be measured by that of the other. This fact is abundantly proved by the history o the Middle Ages, which is little less than the religious feeling in excess, and of the persecutions, schisms, and wars which arose out of that feeling. Such was the piety of the Middle Ages; and if a tree may be judged by its fruit, that tree was evil.

The conquests of the Arabs and Turks,—the non-civilised portion of the European-Arabic family,—cannot but call forth serious reflections in the mind of the reader. That the civilised portion of the European family should allow itself to be subdued by the uncivilised portion is truly disgraceful and humiliating. This deplorable result says that civilisation is all very well for a time; but give it time, and the natural races will regain the mastery. It says that in the long-run the roving life is

better than the life of industry and comfort. Such was the pitiable condition to which the dark ages reduced civilisation. This melancholy reflection leads to another, which is, that if modern civilisation should at any future time suffer any serious decline, such as that which followed the reign of Augustus, the Arabs and the Turks will once more rise up, and vulture-like fall on Europe, and blot out her name among the nations.

Europe in the Middle Ages may be said to have been a theocracy under the rule of the Church of Rome; that Church is therefore responsible for the care of civilisation and religion in those extraordinary times, and it will be useful now to inquire in what manner she has fulfilled the great trust committed to her. Rome lost the East; but, against this lamentable loss, we must give her credit for enlarging the Western Empire by the conversion of the German races, so that in point of territory Christendom was as extensive at the end of the Middle Ages as at the beginning. As regards territory, therefore, the Church is not to be blamed.

I now come to the character of the civilisation and religion which Rome has handed down to modern times, and here that Church cannot be acquitted of blame. In monopolising all power and learning she neglected the interests of civilisation. She has transmitted to modern times a civilisation so imperfect and a religion so impure, that for four hundred years after the fall of Constantinople little else but controversy and war has been the experience of Europe. With the New Testament in her hands the Church ignored the noble precepts of the Gospel, and on the ruins of Christianity she raised up a sys-

tem of priestcraft opposed to true religion. It is mainly owing to the misdeeds of the Catholic Church that Luther in the sixteenth century had to fight the battle of the Reformation, and that we in the nineteenth century have to fight the same battle over again.

In 1516, Selim I., the successor of the conqueror of Constantinople, defeats the Mamelukes of Egypt and takes Cairo, when 50,000 of its inhabitants fell. In 1501 Persia, from the Caspian to the Persian Gulf, is erected into an independent kingdom. Selim attacks Persia and defeats her armies, aided by his artillery, but is ultimately obliged to retire, owing to the want of supplies. 1526–1532, Suleman I., the successor of Selim, makes a last attempt on Europe. He takes a large force into Hungary and lays siege to Vienna, but is forced to retire, mainly owing to the heroic efforts of Sobieski, king of Poland. This was the Augustan age of the Ottomans, for ever since that empire has been declining.

In 1722 Russia and Turkey attack Persia, but are defeated by the Persians under Nadir. This adventurer was a native of Korassan and of Turkish origin. He takes Delhi, and proclaims himself Emperor of India, which he and his descendants hold until the arrival of the English. Nadir and his descendants, however, lost Persia in 1750, soon after the conquest of India. I presume the conquests of Nadir mark the advent of Mahometan supremacy in India.

The English first appeared in India in 1600; but it was not until 1751, when Lord Clive raised the empire of England so high in the East, that the English may be said fairly to have taken possession of India; this event,

so prolific in results to the future of Asia, happening only thirty years after the conquests of Nadir. In 1859 Delhi was taken by the English, when the descendants of Nadir were formally deposed, and Victoria declared Queen of India.

As the history of Ceylon, a graphic account of which we have lately had from the pen of Sir E. Tennent, is calculated to throw much light on all the civilisations both of Europe and Asia, I shall give a few particulars.

The annals of Ceylon are comprised in the "Ceylon Chronicles," extending over 2,300 years, from B.C. 543 (the time when Babylon was taken) to A.D. 1758, when the island was taken by the English. It will be observed that this history does not go so far back as that of either Egypt or Babylon, or of the other states of India, for temples are to be found both in Egypt and India which date two thousand years further back than the Chronicles of Ceylon. The earliest date in Oriental history, which deserves a moderate degree of belief, is probably B.C. 2277, when the Emperor Yae reigned in China. In that reign the year was calculated to contain $365\frac{1}{4}$ days, showing that astronomers at that early period had arrived at a true estimate of the year. So complete a history as that of Ceylon is rarely to be found, and, from all that I can discover, its statements are as authentic as those of the "Saxon Chronicle" of England, for its facts are attested by other native writings, and by monuments and coins still existing.

In the year 540 B.C. Wijayo, with a colony from Bengal, takes possession of the island and introduces agriculture and civilisation. The colonists were probably Brah-

mins; but it does not appear that they attempted to introduce their own religion among the natives. The original inhabitants, the native Indians, were at that time in a savage or barbarous state, living by the chase, and were worshippers of demons and serpents; and the remains of that race and worship may yet be traced in the remote parts of the island. Civilisation is completely established in the two centuries which follow the landing of Wijayo. The whole country is turned into fields and gardens; towns and villages everywhere abound; and embankments, lakes, and canals for irrigation are established. Rice from this period becomes the staple of the food of the people. The reason why the Orientals fell into the habit of using rice so generally was of course the nature of their cultivation, derived, as it was, from artificial irrigation and the requirements of Hindooism.

In 306 B.C. Tissa comes to the throne, and succeeds in converting the people from Brahminism and demon-worship to Buddhism. The apostle of the Buddhists, Mahendo, visited the island B.C. 289, and produced this reformation. The whole face of civilisation is now changed; priestcraft, idolatry, and sacrifice are fully established, and we shall speedily see the result. Vast treasures are expended in the erection of temples and convents, which were built about the time of Alexander the Great; one-third of the lands are allotted to the priests, and the distinctions of caste are complete. Civilisation, formerly progressive, becomes fixed. The celebrated Botree, which still flourishes, was planted in 288 to commemorate the advent of Mahendo, and is 2148 years old. There were sixty thousand priests.

For upwards of eleven centuries—from the Christian era to 1155—the Malabars invaded and oppressed the Singhalese; and as the Malabars are Brahmins, a conflict between the two religions arose. While the policy of the Singhalese was to cultivate and civilise, that of their oppressors, the Malabars, was spoliation; the temples and irrigation-works being nearly all destroyed in the civil wars which ensued. It is worthy of remark that an embassy about A.D. 400 arrives from China, and likewise one from Rome in the reign of the Emperor Julian. Buddhism seems to be a superior religion to Brahminism, for while toleration was permitted to a great extent in the one, it was entirely unknown to the other; neither is Buddhism nearly so wedded to caste as Brahminism.

In 1155 King Prakramer drives out the Malabars, restores the Buddhist religion and temples, repairs the embankments, and completely revives agriculture and civilisation, showing how much good may be done by one man and in one lifetime. The name of Prakramer is the most glorious in the annals of Ceylon; but alas! his reign was only the flickering of the lamp of civilisation and liberty before its final extinction. The Malabars return in great force in 1211, when Ceylon relapses into a state of desolation and barbarism.

Ceylon was visited in 1522 by the Portuguese, and in 1750 it was taken by the English. Of the 2200 years over which the history passes, 250 years belonged to civilisation in progress; 250 years to civilisation in connection with priestcraft and caste; and the remaining 1800 years are made up of invasions, oppression, civil war, and the loss of civilisation and population. The error

committed was in allowing the Church to be established without introducing reforms, to keep down caste and superstition; for if such reforms had been introduced, the strength of the nation would have increased with age, and the invasion of the Malabars would never have taken place; for the weakness of Ceylon, arising from the causes I have named, invited the attacks of the barbarians from the mainland, which eventually succeeded.

In Ceylon there are the remains of monuments, towns, and villages, the ruins of great temples and palaces, and the signs of vast embankments for intercepting the rivers for the purpose of irrigation. With these facts before us, we may estimate the ancient population of Ceylon at five times its present amount. As regards population, China is perhaps as populous now as ever it was; but, with that exception, probably all Asia, including Egypt, was formerly five times as populous as it is now. If this be a correct estimate, we may well ask what have been the causes of this loss of human life and civilisation. Vast plains, once flourishing with great cities, and innumerable towns and hamlets, surrounded with a well-cultivated country abounding in corn and cattle, have for the most part passed away, and little else but a vast solitude remains. Nature, once so high in civilisation, returns not to nature, but to a debased and rotten civilisation.

It is necessary to distinguish not only between nature and civilisation, but between nature and a debased civilisation. The present inhabitants of China, India, and Syria are an example of a debased civilisation; and the original races of Europe, before they were civilised in the Middle Ages, are an example of nature before it has been

civilised. The first I consider almost, if not altogether, incapable of a restoration to civilisation; but the last is the raw material, which only waits to be moulded into shape by the hand of the civiliser.

I am not prepared to say that all the races of barbarians and savages on the face of the earth who have never been civilised are capable of civilisation,—far from it; but this I do assume with confidence, that some of these races will be found as capable of civilisation as the present races of Europe. Of these I may mention some of the natives of North and South America, and of New Zealand, and others of the islands of the Pacific.

I have already, in the course of this Work, indicated the moral causes of the decline of civilisation and population in Asia; but it may be that, along with these, physical causes have had some influence, although I cannot conceive that any possible physical causes could have had comparatively much to do with it. The general use of rice in the East, which is very deficient in nourishment, is probably one of these physical causes. Am I reminded that ambition, avarice, and war must have been the great cause of the evil? I answer, that is perfectly true; but these evils arise from moral causes, as I have had abundant occasion to show. If war, and not moral causes, was the scourge of Asia, I ask how it happened that the nations of the East could have grown up to so great a height, and continued in that state of prosperity for some centuries, if war was the cause. No, the cause of the fall grew out of the civilisations themselves; and those causes were, as I have shown, the want of reform in the religion, customs, and institutions of the countries. As

a nation advances in civilisation and wealth, new wants arise, and, unless these are met by new reforms, the decline and ultimate loss of civilisation is certain.

The recent massacres in Syria and Damascus, the ancient capital of the Saracens, have appalled all Europe, and call for interference. Since the Massacre of St. Bartholomew by the Catholics nothing half so revolting as these massacres by the Mahometans has befallen the world. The time seems approaching when the Eastern empire will return to the Cross, after having been under the dominion of the Crescent for upwards of twelve centuries. In the eleventh century the empire of the Turks was saved from annihilation by the help of some of the Christian Powers; and in the nineteenth century the same unseemly alliance saved the Ottoman Power; but it is now to be hoped that Russia and the Western Powers will unite to put an end to the Turkish Empire. All are now convinced that the sick man is utterly beyond recovery; and looking to the safety and welfare of the population, the sooner the Turkish Empire can be restored to the dominion of the Christians the better. To attempt any half measures will only entail wars and complications in the future; and it will be better to attempt nothing, unless all that is requisite to secure future peace be undertaken.

In the Middle Ages Europe was divided into petty states; and in putting an end to that unsatisfactory state of things, it appears to me that modern civilisation has run into the opposite extreme of making the empires of the world too large. I have often had occasion to show that truth and right lie between extremes; and if

we could manage to increase the number of independent States, it would certainly be an improvement on the present system. Why should we have only five great Powers? Would it not be better if we had twenty moderate Powers? The interests of peace and liberty would, I think, be consulted if several new kingdoms of sufficient extent were established in the East; and if the Turkish empire was divided into at least three new kingdoms, that would probably meet the interests and wishes of all parties.

My plan would be this. Let the present Sultan retire, and enjoy a liberal allowance, to be given by the great Powers. 1st. Roumelia and Constantinople might be added to the Danubian Provinces, and erected into an independent kingdom, and take over the whole of the debts of the Empire. 2nd. Syria to be erected into another independent kingdom, in which all religions would be tolerated alike. 3rd. Egypt to be an independent state, under the present Pasha as king. Were such an arrangement carried out, a speedy regeneration of the East might be expected; the Greeks and Armenians would civilise the country, and the Turks, Bedouins, and Pagans would gradually disappear, and retire into the remote parts of the country, where they would be harmless. When Europe and India are both progressing in reformation, it is impossible to allow the intermediate State of Turkey to rot in its rags; and if the present troubles lead to a speedy settlement of the Turkish question, in the way I have pointed out, it will be a bright page in history, and an earnest of future peace.

THE RACES OF MAN.

1. *The African Race.*

This race is black, with woolly hair. They inhabit Africa, Australia, and other countries. Behold in the woolly head of the Negro the earliest type of the human race. One hundred and ten millions.

1. The Ethiopians.
2. The Negroes.
3. The Caffres.
4. The Australians.

2. *The Mongolian Race.*

This race is effeminate in appearance, there being less difference between the sexes than in the other races. They are pale in complexion, with dark hair, the men having neither beards nor whiskers. The Mongolians inhabit China and Tartary, and a portion of America. Three hundred millions.

1. The Chinese.
2. The Tartars.
3. The Huns.

3. *The Malay Race.*

This is a fine race, not unlike the Europeans in form and feature. They are rather dark, and are capable of civilisation. As they are as much at home on water as on land, they may be regarded as almost amphibious. The Malays inhabit most of the islands of the Pacific and the Indian Ocean, including Borneo, Madagascar, New Zealand, and Japan. A considerable portion of the con-

tinents of Asia and America is likewise peopled by them. One hundred and twenty millions.

4. *The European Race.*

The Europeans may be described as *white*, with features which are noble, regular, and pleasing. This race inhabits Europe, Northern Africa, the Turkish Empire, and Hindostan. They number about three hundred and fifty millions, and may be divided as follows:—

1. The Saxons and Teutons.
2. The Franks.
3. The Celts or Gauls.
4. The Goths, Vandals, and Normans.
5. The Arabs, Moors, and Gipsies.
6. The Turks, Hindoos, and Persians.

The origin of the Pelasgians and the ancient Greeks and Romans I have not been able to trace. Although Herodotus informs us that these peoples were foreigners in Europe, I am inclined to doubt his statement, for it is difficult to show how they could have come from Asia. It is probable that the Greeks and Romans either came from northern Europe, or are descended from the Armenians or Abyssinians; in any case they belong to the European family. It is more than probable that the Negro race is the oldest of the families of man, the Mongolian the next oldest, the Malay the next, and the European race the youngest of all; for in the order of nature imperfection precedes perfection.

CHAPTER XV.

THE MIDDLE AGES.

475—1515. 1040 YEARS.

The German Races. Charlemagne introduces Civilisation. The Normans. The Catholic Church completed by Hildebrand. The Feudal System. The Municipal System. The French and English Wars. The Causes of the Reformation.

THE original races which peopled Europe may be classified under three great heads:—1st, the German races, the Teutons, the Franks, and the Saxons; 2nd, the Celts or Gauls; and 3rd, the Goths. It is the history of these peoples, who form the soil out of which modern civilisation has sprung (which naturally commences with 476, when the Gauls acquired the city of Rome), that I have now to trace. In this chapter I shall bring down the history to the Reformation, in 1515; consequently there is a period of ten centuries to be accounted for. This great period may be divided into three sections: 1st, the Barbaric period, of four hundred years, down to the reign of Charlemagne; 2nd, the Feudal period, of four hundred years, to 1200; and 3rd, the Municipal period, of three hundred years, which carries us to the Reformation.

The Goths are supposed to have been natives of Europe, who had settled in northern Asia. As these people

are said to have been of fair complexion with blue eyes, their non-Asiatic origin is certain. Their language is likewise foreign to any of the Oriental tongues. In the fourth century these people poured into Europe in great numbers, and were constantly directing their course to Constantinople and Rome. The Emperor at first gave them lands on the Danube, and paid them an annual tribute to keep them quiet; and while they were in the pay of the Greeks, they were providentially converted to Christianity. All the Emperor's precautions were however of no avail, for ere long they burst into Italy.

The Huns, a Mongol race, followed in the track of the Goths; and these two nations, who were always at variance, prepared to settle their respective claims to the empire of Europe on a field of battle. The eventful day arrived (450), and on the plains of Châlons the Goths, under Theodoric, who were powerfully supported by the Roman Emperor, were victorious. The Huns were soon after driven out of Europe, where they were so unpopular that they were considered the children of the devil.

The cause of the immigration of the Goths and Huns into Europe in the Middle Ages is not easily accounted for, as there is no example of any similar movement in history to explain it. It is not natural for nations to move in a body from one country to another, like a swarm of bees from its native hive: there must therefore have been some extraordinary cause to give rise to these migrations. The subsequent relays are not difficult to account for, as these would follow in consequence of the reports of their friends who had gone before them; but the precise cause of the first migrations remains a

mystery. Probably some great drought or famine in Asia might have driven its races to seek an asylum in Europe. Once settled there, the intercourse with the Roman missionaries and soldiers would lead these foreigners to turn their thoughts to the sunny plains of Italy and the Bosphorus, instead of remaining in the dreary steppes of Russia. Hence the desire of the Goths and Huns to penetrate to Rome and Constantinople.

The Barbaric Period.—400 Years.

In 486 the Franks, a German race settled on the banks of the Rhine, who had recently been converted to Christianity, subdue France, under Clovis their king, who lays the foundation of that kingdom. In 540 these people, not contented with France, overrun Italy, but in the end they are expelled by the Goths.

From 700 to 800 northern Germany is converted by Winfred and Charlemagne. After the fashion of the times, these apostles went forth among the heathen with the sword in one hand and the Cross in the other, and with such weapons the rapid conversion of the nations is not to be wondered at. Charlemagne, king of France, subdues Saxony, and makes Cologne his capital. He likewise extends his empire over Italy and nearly the whole of Europe. This empire, which began in 752, was an exotic in these primitive times, and its fall was consequently as rapid as its rise. Charlemagne introduced the elements of civilisation, not in one part of Europe, but in every part; and his glorious reign marks the downfall of Barbarism, and the rise of Feudalism and Civilisation.

It is a striking coincidence, not unusual in the history

of progress, that at the very time when Charlemagne was contending with barbarism on the Continent, Alfred was doing the same in England; and these two princes, the one French and the other English, may be considered the fathers of European civilisation.

The Feudal Period.—400 Years.

In the tenth century the Saxon Emperors were the nominal rulers of Europe. The Popes had little power, and were regularly elected by the Emperors. There being no garrison-towns or standing-armies, society was in a defenceless position, and invited invasion from without. That invasion soon came. The Hungarians, the descendants of the Hunnish and Turkish tribes (890—934) overran all Italy and the south of Europe, but were finally expelled by Otho I. It was during these struggles with the Huns and Normans that the feudal castles were built, and the Feudal system arose, originating in self-defence and necessity. Alongside of these castles arose villages, which afterwards became towns; hence with the growth of the Feudal system another system arose, which was destined eventually to supplant it.

The different classes, five in number, into which the Feudal system divided the people, were the following:—first, the nobles, either lay or clerical, the owners of the castles and domains; second, the clergy; third, the vassals, who cultivated the domain; fourth, the freedmen; and fifth, the serfs. This was a system of caste as complete as any to be found in history. The Feudal system may be considered the connecting link between barbarism and civilisation; and, as a stepping-stone to something

better, it was good and necessary. Our ancestors, not being far enough advanced to maintain garrison-towns, or a rural police to protect them from the inroads of their neighbours, naturally resorted to the plan of fortifying their dwellings. This primitive system gave rise to chivalry; but as to law and justice, the nobles, encased in steel and protected by their battlements, knew little more than the law of their own will and pleasure. Not subject to law themselves, they exercised absolute power over their dependents.

The ninth century was the midnight of the dark ages in Christendom, for in the tenth century we find considerable improvement. It is remarkable that, in this darkest page of Christian history, literature and science among the Arabs in Spain and Syria were in their greatest perfection.

The people of Europe, having read the book of Revelation literally, imagined that the world was to be destroyed at the end of the year 999. Everything was neglected, the fields were unsown, and when autumn arrived people were starving. It is said that, after everything else had been used up, human flesh was eaten. The eventful year when the world was to be destroyed came at last; and when twelve o'clock struck on the last day of 999, and no destruction ensued, the people threw aside their weakness and were re-assured. This painful lesson ought to teach the present generation not to listen to the speculations of the prophets of our day; and the fact that such prophecies are listened to only shows that superstition has not yet died out. About the middle of this century a great movement for building cathedrals, con-

vents, and castles began; and to the three following centuries Europe owes the noble Gothic cathedrals which strike the modern beholder with reverence and awe.

The eleventh century opens with the incursions of the Normans and Danes. This is a remarkable epoch in history, for it gave rise to the Feudal system, the Crusades, and the vast power of the Popedom. These were extraordinary times, as respects the changes they introduced among the nations, not unlike the times which commenced with the taking of Babylon by Cyrus, or the present period commencing with the year 1848.

The Normans were originally Goths, who settled on the shores of the Baltic, where they learned the art of war, navigation, and piracy. They made their first appearance in England in 787, and in France in 918, where they settled in Normandy, which takes its name from them. The Normans, who were converted to Christianity, make war against the Saracens, which may be considered the first Crusade. In 1040 they, under Robert, take Sicily from the Saracens. Emboldened by this success, they attack the Saracens in Greece, but Venice coming to the aid of the Crescent, after a protracted struggle by sea and land, the Normans are defeated. Robert the sea-king dies at Cefalonia in the year 1085, and a greater conqueror Europe has seldom seen. Ten years after Robert's death the Crusades began, showing how short-sighted the Christians were in opposing Robert's designs. But for the intervention of Venice the Ottoman power would certainly have come to an end.

Hildebrand in 1060 is bishop of Rome, and afterwards becomes Pope under the title of Gregory VII., and

proposes that the Popes should no longer be elected by the German Emperors, but by the high-priests of the city of Rome. This proposal is carried out, and the Cardinals henceforth elect the Popes. The right of electing the clergy to benefices all over Europe is likewise transferred from the Kings and nobles to the Popes. The Papal system is now complete. The celibacy of the clergy, the doctrines of Transubstantiation and Absolution, all taken from the literal interpretation of the New Testament, were formally announced as the unchangeable principles of the Church. By means of Auricular Confession, the clergy assumed a power over the consciences of the people which God himself does not exercise, for our Maker does not interfere with the free will of man, lest the feeling of responsibility be weakened thereby.

The Popedom attained the zenith of its power in 1207, in the reign of Innocent III., notorious for his cruelty and ambition. Then for the first time the Pope became a king, and claimed the sovereignty over central Italy, a portion of which has been lost in our day (1860). Once more was Rome mistress of the world, having only exchanged the title of Emperor for that of Pope. The dogma on which the usurpation of Rome rests, is a saying of our Lord to St. Peter: "On this rock will I build my church; and behold, I am with you to the end of the world." The reply to this claim is, of course, that the Catholic Church is not the only Church of Christ, and as she does not represent the Gospel in its purity, she has no right to take these words of our Lord to herself, far less to assume that they were addressed to her exclusively.

But this claim is disproved by her own words, those of the greatest and best of the Fathers,—Gregory the Great. Fortunately a letter of St. Gregory remains, which is so important that I shall give it:—

"The Bishop of Rome,

"To the Bishop of Constantinople.

"This I declare with confidence, that whosoever designates himself Universal Priest, or in the pride of his heart consents to be so called, is the forerunner of Antichrist." Rome, A.D. 590.

The Greek Church, which includes Syria and Jerusalem, existed in great power and splendour for centuries before the Roman Church was more than a mere province dependent on it. The Greek Church laid claim to be a universal or Catholic Church, and it was to refute that usurpation that Gregory wrote the letter I have quoted. That important document proves two things: 1st, that if there exists a universal Church, the Greek, and not the Roman, is that universal Church; and 2nd, that neither the Greek nor the Roman Church is entitled to assume any such authority.

The Crusades which occupied the chief attention of these times, were brought to an end in 1291. These wars, which have already been described, were very important in their consequences, as I shall have occasion to show. The times of the Crusades were the times of chivalry, the glory of which the wandering minstrels sang, and of which we have heard so much from the pen of Sir Walter Scott; but when the wonders of this age are read, not in the language of romance and imagination, but in the light of history, chivalry and gallantry are found to

be closely allied to barbarism. Instead of regretting the absence of the primitive manners of the Crusaders, as some writers have done, it becomes us rather to be thankful that our lot is cast in a better age.

The great schism in the Church began in the fourteenth century, and was not fairly brought to an end until the Council of Trent, a period of upwards of two centuries. The Popes are expelled from Rome, and live at Avignon. That Church, which was all-powerful in 1200, is powerless a century afterwards. Such was the change which this eventful century brought about, for, while the power of the towns was daily increasing, that of the nobles and clergy was passing away.

During the Feudal times there were no kings powerful enough to control the nobles. Kings, like the nobles, had their own lands, and only differed from the nobility in possessing the title of king and the right of calling the nobles together. The Feudal system was brought to an end in the thirteenth century by the Towns, which had risen to great power and prosperity, sheltered under the walls of the feudal castles. The towns, oppressed by the tyranny of the nobles and the existence of caste, strove with the feudal lords for the mastery, which gave rise to those street-fights so common in Florence and elsewhere, of which Sismondi gives so graphic an account. Gunpowder opportunely comes into operation at this time; the castles are destroyed, the ditches filled up, and the lords of creation descend to the rank of common mortals. The reign of caste is over, and all men are once more alike in the eye of the law. The towns are triumphant, and Europe enters on new phases of history.

Although the distinctions of caste created by the Feudal system have now been abolished for five hundred years, yet in feeling these distinctions remain: such is the power of habit, not only to create feelings, but to transmit those feelings unimpaired from generation to generation. There is no other way of accounting for the feeling produced in the mind when our ancestors of feudal times are spoken of. What is habit and use in one age, is instinct in another; and in this way, while the Feudal system has passed away in reality, it still exists in feeling. To such feelings, towns with their new order of things are innovations upon the good old times. Such are the delusions to which feeling often leads its votaries, and it will be long before these feelings are fairly rooted out by the progress of civilisation. The fact that instinct is produced by custom and habit, may be proved by experiment on the lower animals. This I have tried myself. I took the puppy of a well-bred pointer from its mother, and did not allow it to be broken. When the dog was well grown I took it out, and it pointed as well as if it had been taught. Here we have the proof that what was tuition in one generation was instinct in another.

Wages in 1300 were about twopence a day; the rent of land from 6*d.* to 1*s.* per acre; the price of wheat, 4*s.* per bushel; barley and oats about 2*s.*; a sheep, 1*s.*; and an ox, 10*s.* Land sold for about ten years' purchase. Interest of money was 20 per cent. Money is supposed to have been sixteen times more valuable in those times than now. The price of silver was about the same as now, but the coin was debased one-third. If money was six-

teen times more valuable in feudal times than now, that would make wages in 1300 two shillings and eightpence per day; and if we add one-third for the debasement of the coin, that brings up the rate of wages to three shillings and twopence.

It was not that commodities were plentiful in those times which caused their apparent cheapness, but the scarcity of money. Much less work was then done in proportion to the population than now; hence money was scarce and dear, for money is the product of labour. Taking this into consideration, prices which appear to be so low were really much higher than they are now, showing that man is actually better off in modern than in feudal times.

By engaging in trade a noble lost caste, and to intermarry with a commoner was to disinherit his children. On the Continent country-squires are noblemen of inferior rank; but in England this was never the case, showing that there was a decided difference between English and Continental manners in these times; for the distinctions of caste were never so great in England as on the Continent.

Learning was revived in Europe by materials borrowed from the Arabs; for while European civilisation was at its lowest ebb, Arabic learning was at its height. Algebra and Numerals came from this source. Euclid, which was in the possession of the Arabs long before it was known to Europe, was now introduced; and these materials, in the hands of Roger Bacon, soon began to make a commotion in Europe. About the year 1100 the Universities of Bologna, Paris, and Oxford were

founded, which were attended by about 10,000 scholars each. The University of Prague followed in 1350, and in 1422 the University of Paris was attended by no less than 25,000 students. Scholars flocked from all quarters, the chief attractions being the logic of Aristotle and the scholastic theology; but although these were studied with great eagerness, the intolerance of the Church effectually barred all progress in philosophy. The introduction of the dead languages into these schools was very necessary to restore the lost literature of Greece and Rome; but the necessity of the dead languages after the ancient literature has been translated into the modern tongues is not so clear.

Municipal Period.—200 Years.

We come now to a new stage of civilisation, the Government of Towns,—a form of government which existed more or less generally during the fourteenth and fifteenth centuries.

There are now four hundred independent towns in Italy, perhaps double that number in Germany, and as many in France. This new order of government introduced for the first time law and liberty; and with these innovations literature, science, and commerce made great progress. Petrarch, Dante, and Boccaccio made their appearance; and Michael Angelo, Copernicus, Galileo, Raphael, and others followed. So great was this progress that modern times have scarcely come up to it, which makes us regret the loss of the independence of these petty Republics. But it must have been evident from the first, that the municipal system could not be permanent;

for, with society split up into petty republics, there could be no peace within, nor any guarantee against invasion from without, which was the experience of the Greek republics of ancient times. For this reason the municipal system of this period, like the feudal system which preceded it, must be regarded as a step to something better. No sooner had the towns effected their own independence than they began to fight with each other, of which the rivalry of Pisa and Genoa is an instance. But this was not all; for internal strife invited the Spaniards, French, and Germans to interfere, which ended in the overthrow of the whole system, not only in Italy but all over Europe.

The lands at this time continued to belong to the feudal lords, both lay and clerical, of which about one-half is said to have belonged to the lay lords, and one-half to the clerical lords and monasteries. The monks were probably the first to practise and improve agriculture in the Middle Ages: their profession protected them in a greater degree from the depredations of armies than that of any other class, and in this way was the art of agriculture preserved and handed down to us; and when the Church-lands were finally divided out among the laity at the Reformation, the foundation of modern agriculture was laid.

The wars between England and France now broke out, and continued for a period of one hundred and twenty years, and a more useless and destructive warfare can scarcely be imagined. These wars originated with Edward III. of England, the tenth king in succession from William the Conqueror. Henry claimed the crown of

France in right of his mother, the sister of the last three kings of France; but as the Salic law of France excludes the succession of females, his claim was evidently unjust. Henry, however, would try his fortunes by an appeal to arms. In 1328 Philip, the rightful heir of France, is crowned, and prepares to oppose the English invasion. At Cressy, in Flanders, 1346, the French are defeated, with the loss of 40,000 men: this battle is celebrated as being the first where gunpowder was used. In 1356 the English are again victorious, near Poitiers.

In 1370 Charles V. succeeds to the throne of France, and expels the English. Henry IV. is now king of England, and invades France (1415), and is victorious at Agincourt. In 1428 the English, under Henry VI., all but subdue France, and lay siege to the city of Orleans. Joan of Arc now makes her appearance, and succeeds in uniting the French people, which results in the final overthrow of the English and their expulsion from the soil of France. These wars united all the towns and nobles in both countries, and thus prepared them to become soon after great monarchies. Henry VII. now reigns in England. The Wars of the Roses had weakened the power of the nobles, and accordingly Henry became almost an absolute monarch. In 1509 Henry VIII. succeeds, which takes us to the Reformation.

The Reformation, which brings the Middle Ages to an end, produces very important results: it puts an end to the municipal system, by introducing in its place great monarchies. A large portion of Europe threw off the authority of the See of Rome, and divided out the Church-lands. These being the results of the Reformation,

I shall now be able to define their causes. The causes of the Reformation may be stated as five in number:— First, the Crusades: these wars, by uniting all Europe in one, powerfully contributed to bring about the monarchical system; second, the progress of literature and science, occasioned by the new liberty given to the intellect under the municipal system; third, the incompatibility of the Papal system to the new order of things forced the nations to throw off the Roman yoke; fourth, the necessity of the people to possess themselves of the lands of the monasteries, which covered nearly one-half of Europe; and fifth, the schism in the Church, which so weakened the Papacy that it was unable to check the progress of these causes. The Church was not ignorant of the tendencies of the age, and strove during the whole period of transition to put an end to the anarchy existing within herself, of which the succession of Councils called at different periods is the expression. This schism was the precursor of the Reformation; for, in trying to heal the schism, by calling the bishops and priests together in general council, the deformities of the Church were exposed; and when Luther began his work, he found the soil already prepared in the minds of both princes and people for the Reformation. This great schism was not finally ended until the Council of Trent in 1563, some years after the Reformation was actually accomplished.

The Reformation is often spoken of as merely a religious movement; but when the facts are fully examined it is found to have been mainly a political movement, for it abolished the power of the Church over the State,

and restored the Church-lands to the laity. The theological reforms it effected were nothing in comparison with these changes. It was because the movement was chiefly political, that it led to so great a commotion,—a result which cannot happen with any future reformation, which will be exclusively moral and religious in Protestant countries, and can have no political results.

Medieval civilisation, which I have endeavoured to portray in the present chapter, is not the revival of the Greek and Roman civilisations, as has too often been said; but the birth of an entirely new civilisation. The Greek and Roman people died out and disappeared, and their place was taken by the Saxons, Gauls, and Goths, who are our forefathers. In Greece, Italy, and Spain, some of the ancient Greek and Roman blood no doubt remains, which gives the dark complexion of the modern Italians and Spaniards; but these countries form only a small portion of Europe, and, as a whole modern civilisation, must be considered as an entirely new thing, owing little or nothing to the extinct civilisations of ancient Greece and Rome.

I believe this will surprise some of my readers, for we are apt to view modern civilisation as a revival of ancient civilisation; but when the features of modern times are contrasted with those of ancient times, they are found to be so different that it is impossible to trace the one to the other. I am no admirer of the ancients, and happy is it for Europe that she has struck out an independent course for herself. Let her go forward in the same course and she will prosper; but if we try to recall the past and copy Oriental manners, our degrada-

tion is certain. Let us be proud of our ancestors, the German races, for of all the races of man they are the best.

Lord Macaulay, in comparing the literature of the ancients with that of the moderns, very properly gives the preference to modern literature. He states that the great error which the ancients committed was that they never examined the foundations on which their knowledge rested, and in this way they made no progress, but were ever learning and never coming to the knowledge of truth. But while Macaulay sees the error of the Greeks and Romans, he does not see, or at least he does not acknowledge, that the moderns have fallen into the very same error, for I know not where to look for any book which goes to the foundation of our own knowledge. If I am told that books of metaphysics such as that of Dr. M'Cosh, which is one of the best of its kind, may be said to go to the foundations of knowledge, I answer that Plato and Aristotle likewise went to those foundations: I see little distinction between them, for modern, like ancient metaphysics, do not apply their results to the opinions of men, and without that they are of no practical value.

The philosophy of the Greeks and Romans was scholarship rather than real knowledge. They never came to facts, but reasoned on ideas. The only real philosophy that I know of in ancient times is to be found in the four Gospels. There the philosophy of the Greeks is ignored, and instead of that we have facts and true reasoning. Examine Socrates, Plato, and Aristotle, and tell me where to look for anything so true and good as this,—*that men*

are to love each other, and crucify hatred, malice and revenge. It was because the principle of love was unknown to the schoolmen, that St. John wrote to the Churches in these remarkable words:—"A new commandment I write unto you, that ye love one another." That one principle was enough to turn the world upside down, and it is only because the world has not yet fully apprehended its value that it is not converted.

I now pass to modern history, which is the age of great Monarchies, when we shall witness the conflicts of liberty and oppression, in which the onward course of truth and liberty may happily be traced.

CHAPTER XVI.

MODERN HISTORY.

1500—1860. 360 YEARS.

The Discovery of America. Other Discoveries. The Reformation. The Wars of the Reformation. The Inquisition, the Confessional, and the Jesuits. The Catholics regain part of their Dominions. The Wars of Louis XIV. The French Revolution. The Wars of Napoleon. The Tyranny of Custom.

MODERN civilization, which begins with the Reformation of Luther, covers a period of three centuries and a half. This period I propose to divide into four portions:—The first is the Reformation period, down to the peace of Westphalia, in 1648; the next, the Middle period, from 1648 to the French Revolution; the third, the Revolution period, from 1789 to 1848; and the fourth, the Louis Napoleon period, from 1848 to 1860.

Modern history opens with a glorious discovery, that of America. This discovery was made by Columbus on the twelfth day of October, 1492. Prior to this time the sciences of astronomy and geography could not be said to have existed, for all was confusion as to the movements of the heavenly bodies, and the shape and motions of the earth. The Earth was supposed to consist of a vast plain surrounded by sea,—the sun and the fixed stars moving round the earth, for the purpose of giving it

light. Columbus began to suspect that the earth was not an extended plain, but a sphere; and if so, by steering always west he would reach the East Indies by a shorter route than by steering east. This theory proved correct, but on his way to the East Indies he was met by the New World, and in this manner did that great man, in one voyage of discovery, double as it were the size of the world. The colonisation of this New World has gone on rapidly. In South and Central America we have seen the barbarous and half-civilised nations mix with the Spaniards and Portuguese, and the result of this fusion is the present population of Brazil and Mexico. Here we see the same fusion of races in the New World as we saw in Europe in the Middle Ages, when the Greeks and Romans fused with the nomade races of Europe and Asia. The civilisation of South and Central America is not of a high character, as was to be expected from its origin; but it is to be hoped that the new facilities which steam communication gives will improve these States.

North American civilisation is much superior to South American, as the stock is wholly European and Anglo-Saxon. The United States already contain a population equal to that of Great Britain. Its government, which is republican, is open to many abuses; and if these abuses are not constantly met by reforms, the danger is, that so extensive a country, divided into a variety of States, may ere long be involved in civil war and revolution, which will throw back civilisation. The Americans have achieved civil liberty, but, like England, they have yet to fight for moral and religious liberty. Intolerance in America is quite as powerful as in England; consequently her moral

and religious code calls for revisal and reform quite as much as in this country. We should have expected that a New World would have begun with a creed freed from the prejudices and errors of the Old World; but unfortunately the first settlers in America took their prejudices with them, and consequently the New World has grown up with all the faults and failings of the Old World. The Americans, like the Europeans, have inherited the accumulated errors of past ages; and if, in the mass of contradictory dogmas to contend with, they find troubles ahead, they will know from what source they come.

It is to be hoped that the New World will not indorse the errors of the Old World. It would be inexcusable if it did, as America has the history of Europe to read it the lessons of wisdom. Let not America imagine that warfare and territory constitute the glory and wealth of any people,—a fallacy which has led Europe through many sorrows,—but rather that the character of its citizens is that which constitutes the wealth and glory of any State. Further, let it not be imagined that private worth and character can be purchased by following in the wake of the older nations; but that if America would excel Europe she must carve out a *régime* for herself, by the adoption of principles which are good and true, whether these principles be new or old. It is possible that Europe may not be able to throw off her burdens without help from her sons in the far West; and if America be destined to read us the lessons of wisdom and peace, that would be a service as natural as it would be acceptable.

This was the age of discovery, for, besides the discovery of America, a brilliant list of other discoveries are made

about the same time. The printing-press was invented in 1452. This art is so simple that it is surprising it had not been introduced long before; and when we find printing in use in China for centuries, that fact adds to the mystery. This discovery certainly contributes greatly to private enjoyment, for I know of no pleasure greater than a good book; but that printing has fulfilled all the expectations which were entertained of it, I am not disposed to say. One thing is certain, that error and prejudice are still nearly as powerful as ever, showing that the mere multiplication of books and newspapers is not enough to improve the world. Books and printing lose their use if they do not improve the world; and if the value of the discovery of printing is to be measured by that test, printing has not yet proved itself of half the value it was said to be. That printing will ultimately be found to be of the full value it was anticipated I doubt not, for through its means I trust the world will yet be set free.

About this time Copernicus, a native of Germany, discovered the true motions of the heavenly bodies, and thus changed apparent confusion in the heavens to order and simplicity. This was the foundation of Astronomy as a science, for before Copernicus all that was known was merely a collection of isolated facts. This fundamental discovery makes the subsequent rapid progress of astronomy easily accounted for. Galileo at Florence and Kepler in Germany at once took up the study, and by improving the telescope and constant observations, the former was rewarded by the discovery of the satellites of Jupiter, so useful in navigation, and the other by that of the laws of

gravitation. England now shares in the field of discovery. Newton develöpes Kepler's laws, and may be said to be the discoverer of universal gravitation. Bacon takes the world by surprise, offering it a new instrument of reasoning, by which facts may be made to prove theories—the Inductive method. This latter discovery was very important, for soon after it produced the new sciences of Chemistry and Geology, and enabled men to free themselves from the tyranny of a large portion of the scholastic theology and idle jargon of the schools.

Europe has now settled down into large monarchies. The age of the fusion of the nomade races with the Greeks and Romans passed away, and a more settled state of things ensued. France, Spain, England, Portugal, and Austria are the chief states, Prussia and Russia being as yet petty states. It was not to be supposed that new-born states, as all these were, could settle down and be at peace the moment that the revival of literature and civilisation took place. Accordingly we find that the history of modern civilisation is one of controversy, strife, and war, rather than of peace.

The Reformation Period.—148 Years.

The natural effect of the revival of knowledge and civilisation was the Reformation of Luther, which broke out in 1518. This reformation came on accidentally. It began by Luther's denouncing the sale of Indulgences by Pope Leo X., and gradually wore on, until Luther was obliged either to throw off allegiance to the Pope or recant. The Reformer nobly chose the former alternative; but, as was to be expected, the reforms which this resolve

involved were ill-digested and incomplete. In a political and ecclesiastical sense the Reformation was successful, but as regards theology it was a failure. The Reformers never touched the root of the evil, for in changing one set of doctrines for another the evil was not cured, and erroneous doctrine was as current after as before the Reformation. Luther was not aware that, to cure the evils of his time, he must deal with the accumulated errors of forty centuries. He did not know that, to understand the Gospel, he must go to human nature as well as the Bible, and there read truth, not in the light of dogma, but in the light of actual fact, as our Saviour did. Had the Reformers done this, they would have laid the axe to the root of the tree of evil, and left nothing but the wheat. The Reformers soon found that, instead of a resting-place, they had opened up an interminable field of controversy, which they had no power of allaying; and the result was a theology little, if in any degree, superior to that which they proposed to reform. But while the Reformers failed as theologians, they conferred an infinite service on mankind in setting a large portion of Europe free from the shackles of the Roman priesthood.

The Catholic Church makes salvation depend on the performance of certain works. These works are Penance, the Confessional, Absolution by the Priest, the Observance of the Mass, and so forth. This is the doctrine of Works of the Catholic Church, and it was the freeing Europe from these fearful burdens that caused all the wars and persecutions which followed. The Pope urged the Emperor and Charles V., then king of Spain, Italy, and Germany, and other princes to put down the Reformation, and the

Reformers on their part, ably supported as they were by the Princes of Germany, prepared themselves to meet the coming storm.

Charles was unwilling to drive things to extremities, and through his instrumentality the interference of the Catholic Powers was arrested and postponed, and this wise policy doubtless saved the Reformation. It is a mistake to imagine that the blood of the martyrs is the seed of the Church, for history informs us that ninety-nine times out of a hundred truth is extinguished by persecution. Where is the reformation which John Huss and Jerome proposed ninety years previously? It was stamped out by the faggot and the sword; and such would doubtless have been the fate of Luther's Reformation, if Charles had listened to the entreaties of the Pope, and taken the field before the Reformation had time to take root.

The whole of Germany, Austria, Switzerland, Holland, and England, and one-half of France, were converted to the Protestant faith within fifty years from the first breaking out of the Reformation. But about this time, when every one expected to see the remainder of Europe freed from the Papal tyranny, a reaction set in, which completely dispelled that hope. The causes of this reaction I must now relate.

I have said that the Reformation enjoyed peace for upwards of fifty years, and had taken deep root in the minds of men; but this respite was destined to have an end, for now Rome was determined to put forth her arts to regain her lost possessions. The Order of Jesuits had recently established colleges in Spain and Germany, and

this body the Pope now employs with great success to intrigue with the Catholic Princes to put down Protestantism within their dominions. To effect this the Confessional, into which the Jesuits introduced themselves, gave every facility. The Inquisition was likewise at this time introduced, and by these two means a system of intrigue, persecution, and burning at the stake was established, which might well fill the world with terror and amazement. That the Catholic Church should be capable of employing such means to propagate its faith is deplorable, and truly disgraceful to humanity and civilisation; but disgraceful as the means adopted were, they unfortunately succeeded in accomplishing their object, for ere long Rome regains a large portion of her lost territory.

The two sovereigns who were the first victims to the intrigues of the Jesuits were Catherine of France and Philip of Spain; and accordingly war and persecution broke out with great violence in France, and in the Netherlands, which at that time belonged to Spain. The war against the Huguenots of France continued for thirty-six years, from 1562 to 1598. In this war the Massacre of St. Bartholomew took place, when sixty thousand Protestants were butchered in cold blood, in one night, in Paris and in other towns of France. This dreadful tragedy was celebrated by illuminations and great rejoicings at Rome! The war in the Netherlands began in 1572, and ended in 1609, occupying thirty-seven years, and its atrocities even exceeded those of France. But Rome was not contented with stirring up war and persecution in France and the Netherlands; she now turned to Austria,

where the Thirty Years' War went on from 1612 to the Peace of Westphalia, in 1648. These were the wars of the Reformation, the result of which was that Rome regained all she had lost in France and Austria. This was a serious blow, for at one time nearly the half of France and the whole of Austria were Protestant. It will now be necessary to account for this loss.

The constant dissensions between the two great factions into which the Protestants were divided, namely, the Lutherans and the Calvinists, is one great cause of the Protestant loss. This cause introduced anarchy into the councils of the Protestants; they consequently had no head, as the Catholics had, and being as it were a house divided against itself, the Protestants were unable to cope with the united forces of Rome. The other cause was the unfair means adopted by the Catholics, through the agency of the Jesuits and the Inquisition. These wars, unparalleled for duration and atrocity, almost turned Europe into a desert; and all this destruction of life and property might have been saved, if a more comprehensive and statesmanlike policy had been pursued.

If the Catholics had reformed their own church upon principles consistent with liberty and truth, that would not only have improved their position, but would have induced the Protestants to return to the pale of Rome, in which case the Reformation would have been universal and successful. On the other hand, if the Protestants, on the refusal of Rome to reform herself, had adopted a test of truth, that test would have reconciled the contending interests of the Lutherans and Calvinists. Their united efforts would have been opposed to Rome, and

the result would have been the entire destruction of the Romish Church, or its reformation. In another part of this Work I have shown, that there exists no difficulty either in fixing on the necessary tests, or in applying these tests to the doctrines of religion. Neither of these methods were adopted, and the deplorable results of the Reformation ensued. Proposals for a compromise were often made to Rome, and these as often refused; and when that mode of settlement failed, the Reformers ought to have gone to the root of the evil, not confining their reforms to negatives, but going forward boldly to positives. With an intelligible creed, they would have been able to silence the sophistries of Rome, when the balance would have been turned in their favour; in other words, the Reformers had it in their power, if they had had the will, to protect themselves, not by the sword, but by the word of truth, and not merely to protect themselves, but to overcome their enemies. Such is the power of truth; but unfortunately that course was not taken, so that their own prejudices might be protected.

The result of the wars was unfavourable to truth and liberty. Now how was this? The cause of the Reformation was good, and the means employed against it were bad, and how in such circumstances did error and evil prevail? When such unfortunate results occur, they are generally passed over, under the idea of "the inscrutable purposes of Providence;" but this, of course, is only a convenient way of accounting for unfortunate events. There is a cause for every event, and the unfortunate one now before us is not without its reason. The reason was, doubtless, that the Protestants did not fight the battle of

the Reformation with the weapons of truth and liberty, but with the nondescript weapons of a mixture of truth and error, which to a great extent is the negation of both; and when we see in their struggles the gradual restoration of Rome, that arose more from the inherent weakness of Protestantism, originating in the causes I have specified, than from the strength of Rome.

The Middle Period.—158 Years.

In 1676 Peter the Great defeats the Turks and lays the foundation of the future greatness of Russia. Peter introduces civilisation among the serf population of the steppes. The Russian tribes are capable of civilisation, for the soil and climate of Russia admit of cultivation without the artificial means of irrigation so essential in the East. The deserts of Russia are a well-watered country, which is not the case with the deserts of Asia or Africa,—a fact which makes all the difference possible in the population. Russia will ere long produce a civilised people, but Arabia can only produce hunters and warriors. Civilisation is not only good for a nation, but it constitutes the safety of surrounding nations. So long as Russia is only partially civilised there is danger to Europe, but when civilised that danger will pass away; for then the Russians will have riches and comforts to lose as well as others, and, instead of conquest without, they will be contented to enjoy their comforts within. Peter saw this, and laid the foundations of civilisation; and as the policy of the present Emperor is pacific, and he is devoted to progress, it is to be hoped that Russia will soon take her place among the civilised nations.

The reign of Louis XIV. was a time as prolific in war and desolation as any epoch of history, either ancient or modern. But for the revolution in England, which raised up an able opponent to the ambition of Louis in the person of William III., there is no question that the French would have overrun all Europe, under Louis, in the seventeenth century, as they did in the nineteenth century under Napoleon I.

Louis XIV. married the heiress of Spain, but renounced by his marriage-contract all right to the crown of that country. Louis, notwithstanding, laid claim to Spain as soon as the Spanish throne was vacant, and took possession of Brabant in right of his wife. This usurpation raised all Europe. These wars began in 1665, and ended with the Treaty of Utrecht in 1713, a period of no less than forty-eight years. Louis, upon the whole, gained more than the Allies; for the Treaty of Utrecht extended the boundaries of France beyond what they were at the beginning of the war. On three occasions Louis offered fair and honourable terms of peace to the Allies; but these overtures were refused by Marlborough and Eugène, to serve their own private purposes. These overtures were made in 1706, 1709, and 1710. For the first forty-one years Louis was certainly responsible for the war, but for the last seven years the Allies were at fault. The wars of Louis were coextensive with the wars of the Reformation which preceded, and the wars of Napoleon which followed them; and while the wars of the Reformation must be laid at the door of the Church, the wars of Louis and Napoleon must be charged to France, with the exception already named. It is of the utmost importance

that the responsibilities of every war should be definitely marked in history; and in noticing these great wars, which have one after the other turned Europe into a desert and thrown back the course of civilisation, I have been careful to award the responsibility, as far as I am able to judge, in the proper quarter.

In 1741 Frederick the Great extends the boundary of Prussia, and lays the foundation of a great military power; for in Prussia every man is a soldier. There is no doubt that Prussia, from her position, is more exposed to invasion than any other nation, which is the only excuse for a policy so directly opposed to the interests of civilisation. This military attitude of Prussia compels Austria and France to keep up their military establishments to a high pitch; so that the Prussian system is one as burdensome and costly to Europe as it is menacing. It would probably have been better for Prussia to have remained a second-rate power, like Belgium or Holland, guaranteed by the great Powers.

The Austrian Empire is a union of different peoples, viz.—Austria, Bohemia, Tyrol, Italy, Croatia, and Hungary. There is no other instance of a European Power so circumstanced; and as the Empire does not contain the elements of duration, owing to the admixture of nations and languages, it was nearly broken up by the wars of Frederick the Great. Maria Theresa, who was at that time Empress, was not to be discouraged, and having received timely aid from the other Powers, her empire was preserved. Such was the position of Europe when the French Revolution broke out in 1789.

The Revolution Period.—58 Years.

The French are not a highly civilised people, for if they were they would not allow themselves to be deluded by the phantom of military glory as they are. In proof of this I need only say, that at the time of the Revolution France possessed no markets. The land was farmed by peasants, who gave a share of the produce to their landlords, and kept the residue for their own sustenance. Neither landlords nor tenants had therefore any produce to sell, and consequently France was without her market-towns, such as we have in England. The insular position of England, and her consequent protection from war, is probably the great cause why she is somewhat ahead of her continental neighbours in point of civilisation. The French are an excitable people, similar to the Irish, and consequently they, like the Irish, are difficult to govern, which is the reason why the liberty of the Press has never been practicable in France, as it has long been in England. We shall now see the French character tested; but in witnessing what men are when sorely tried, we must not fall into the error of judging them as when in their natural position. The French Revolution had mainly to do with the artisans of Paris; for the peasantry, which compose the mass of the French people, are peaceably disposed, and remained the passive spectators of the approaching drama in the capital.

The finances of France are in a sad condition. There is an annual deficit of £5,000,000 sterling, owing to the wars of Louis-XIV., and the inability of the people to bear the oppressive taxes which that pugnacious monarch

levied on them. This state of affairs caused the people to demand the calling of the States General, which had not met for one hundred and seventy-four years previously, and with that celebrated Assembly the battle of the Revolution began. The aristocracy and the Church fought for their ancient feudal privileges; and the people, regardless of the past, fought for immunity from taxation and the abolition of the privileges of the aristocracy, to which they ascribed all their wrongs. That a comprehensive reform of the Constitution and a re-adjustment of taxation were called for there is no doubt, for up to this time France had no Constitution worthy of the name, nor any equitable mode of raising its revenue. The popular movement had therefore right on its side. The error which the Government committed was in refusing reform too long, until, owing to their oppressions, the people were forced to take the law into their own hands; and when King Mob becomes legislator, we know what to expect: a Revolution, and not a Reformation, is inevitable.

The people, maddened by the slow progress of the Chambers, proceed to the Bastile and liberate the prisoners. This outbreak had a marked effect on the Chambers, which in terror immediately afterwards abolish the privileges of the nobles and clergy, and confiscate the property of the Church to meet the wants of the State. The Liberals are divided into two sections,—the one headed by Lafayette, Mirabeau, Brissot, and Roland; the other, by Robespierre, Danton, and Marat. The former are moderate, and answer to our Whigs and Liberals; but the latter are deluded men, like our Chartists. All

restraint being taken off the Press and the right of holding meetings, nothing could control the people. Incited by their leaders, they form themselves into Clubs; and so long as these debating-societies remain in action, the Chartists carry the day and the Reign of Terror ensues. Neither the Government nor the Whigs could restrain the populace, who in their rage no longer demanded reform, but blood. Thousands were guillotined, and, to crown their crimes, nothing would satisfy them but the death of their deposed Sovereign. This tragedy is speedily followed by a righteous retribution; for Robespierre, Danton, and Marat, the leaders in these atrocities, soon after meet their fate.

Such was the Revolution of 1789. Its cause lay in the necessity of adjusting ancient rights to the modern wants of society; and because such adjustment was postponed too long, the people rebelled, and disgraced themselves by their folly and cruelty. Bacon says that a little knowledge is a dangerous thing, and the experience of the French Revolution is a remarkable proof of the statement. Artisans, from their callings, become acute reasoners; but from the want of general knowledge, aided by which their reasoning powers might act with advantage, they are easily deluded and led astray. Intolerance, indignation, and persecution are the results; and who that has not seen an enraged mob can conceive what that indignation is, which nothing but blood can satiate or appease? Here we may read the lesson of the Revolution. No nation which follows art and manufactures can prevent its people from gaining knowledge, such as the Parisians had. Well, what is the remedy for this dangerous product?

Certainly not to stop knowledge, which is impossible, but to improve knowledge, by giving that education which the arts do not supply. In this way may knowledge be deprived of its sting, and an indignant mob be converted into a civilised and reasonable people.

France was now a republic, and, as was to be expected, it was not long before she was involved in a war with her neighbours. In 1749 Jourdan is sent to the Netherlands, where he is well received, and succeeds in subduing that country; but in the following year this prize is retaken by the Austrians. England is now compelled to interfere, seeing very clearly that if all Europe were to fall under the dominion of France, her own independence would be lost. She accordingly declares war. In 1795 an insurrection at Paris is put down by General Buonaparte, the future Emperor. This great man is now sent by the Republic to Italy, to check the Austrians in that country. In 1796 and 1797 he subdues all Italy, and enters Vienna, where the peace of Campo-Formio is concluded. In this war Napoleon took Venice, and put an end to an ancient Republic, which had been independent for twelve hundred years. This noble possession he gave to Austria, in exchange for Lombardy, which he reserved for a future kingdom under the name of a Republic.

I must now shift the scene from Europe to Asia, where important matters are about to ensue. Egypt was at this time under the rule of the Mamelukes, who had originally been slaves; and these chiefs of the Arab and Egyptian races had been in undisturbed possession of the government for several centuries. Napoleon sets out for Egypt with a large force, under pretence of stopping the inter-

course of the English with India, but in reality to extend his conquests into Asia. He defeats the Arabs near the Pyramids at Cairo; but scarcely had the battle been won, when he heard that his fleet had been destroyed by the English at Aboukir under Lord Nelson. Napoleon, in disgust, now returns to France, and leaves his army to complete the conquest of Asia. Twelve thousand troops are sent to Acre, where they are checked by the English under Sir Sydney Smith; and the French are finally defeated in 1803, by Sir Ralph Abercrombie, and compelled to return home.

In Napoleon's absence the Austrians and Russians had retaken Italy; and in 1800 Napoleon crosses the Alps at the Pass of St. Bernard, and defeats the combined armies of Russia and Austria on the plains of Marengo. The Peace of Amiens is now agreed to, but war soon afterwards breaks out. In 1804 Napoleon declares himself Emperor of the French, and the following year King of Italy. In 1805 the Emperor takes Vienna, and defeats the Austrians and Russians at the battle of Austerlitz. In 1807 Berlin is taken, which is followed by the Treaty of Tilsit, by which Austria, Prussia, and Russia guarantee to Napoleon all his conquered possessions! The Emperor is now in the zenith of his power; he has made all Europe, except England, bow before him. The full cup is always difficult to hold, and Napoleon with all his abilities is unequal to the task; the hero who conquered others is unable to conquer himself. All the allies of England have now left her and gone over to Napoleon, and England is left to contend alone with France. Nothing daunted by a struggle so unequal, Old England re-

doubles her efforts by sea and land, for she feels that on her now depend the liberties of Europe. It was about this time that the fortunes of Napoleon begin to turn, and it only now remains to narrate the decline and fall of the Empire of France.

The French took Madrid in 1809. The English had assisted the Spaniards to maintain their liberties for several years previously, and now in 1812 Wellington carries all before him. The Battle of Vittoria opens France to the victorious English, which they enter and march on Paris. But before the drama closes we must see what is going on in Russia. The Emperor of Russia soon forgot the Treaty of Tilsit, and took every opportunity of throwing off the yoke, when Napoleon prepares himself for the invasion of Russia. This mad project was attempted in ancient times by Darius, and if the Emperor had listened to reason he would not have undertaken it. Napoleon took 500,000 troops with him; but as the Russians always retreated as he advanced, he was unwittingly led into the heart of the steppes of Russia, as Darius had been before him, without ever striking a blow; and when at last he arrives at Moscow it is in flames. The eyes of Napoleon are now opened to his error, and he makes the best of his way home. In this expedition nearly the whole of the French army perish, only 20,000 returning home. Napoleon once more, at Paris, collects all the forces he can get together, to restore if possible his broken fortunes. He leads an army of 120,000 men to Leipzig, and there awaits the Allies. Russia is now joined by Prussia and Austria, who meet at Leipzig and prepare to give Napoleon battle (220,000 men). Both

armies know that this struggle is to decide the fate of Europe, and it is not without many doubts and misgivings that the Sovereigns present in the camp of the Allies prepare to meet their fate. The issue of the battle is the overthrow of the French, and the occupation of Paris by the four Powers soon after. The abdication of the Emperor follows, who is banished to Elba, on the coast of Tuscany.

Ere the great Powers have finished their deliberations in settling the affairs of Europe, news arrives of the escape of Napoleon and his arrival in Paris. Fortunately the great Powers have not disbanded their armies, which are now ordered to the Rhine. Napoleon, on his part, is not idle, and he once more raises a large army, to the astonishment of every one. The garrisons from the conquered towns, which have returned to France, are now available to Napoleon in this his last effort. It was, however, evident from the first that this final struggle was utterly hopeless, for, after having lost the whole of his army in the deserts of Russia, Napoleon had nothing but raw recruits and the garrisons I have mentioned to depend on, and with these scanty means he was not in a position to cope with all Europe. As soon as spring opens Napoleon takes the field in great force, and follows his usual tactics, attacking the Allies one by one, before they have time to form a junction,—a policy which nearly succeeds, for it will be remembered that at Waterloo it was only the English and Belgians who were attacked. The memorable Battle of Waterloo was fought on the 18th of June, 1815, and sealed the fate of the Emperor. Napoleon surrenders himself to an English man-of-

war, and is sent to Saint Helena, where he dies a few years afterwards.

That Napoleon was a great general no one doubts, and that he is the compeer of Cyrus, Alexander, Hannibal, and Julius Cæsar in ancient times, and of Belisarius and Charlemagne in medieval times, is equally true. War, like litigation, is only to be resorted to when it cannot be avoided; but when the character of the fallen monarch is tested by that principle, his character is not free from blemish. No one will say that Napoleon could not have avoided the wars into which he plunged Europe for so many years, and accordingly the character of Napoleon must suffer. Ambition of military glory was Napoleon's failing, and to gratify that feeling he spared neither blood nor treasure. That the Emperor would have left behind him a brighter reputation if he had turned his great talents to the arts of peace rather than of war, there is no question; and this truth seems to have impressed itself very forcibly on the mind of the present Emperor, who, instead of following in the steps of his uncle, declares his empire to be peace.

The attitude of France, in her mad pursuit of military glory and universal empire, has its parallels in history, of which I need only mention Persia, Rome, Arabia, and Tartary; but the attitude of England, in saving Europe from the dominion of France when deserted by her allies, and left to contend single-handed with her foe, is probably without parallel. The nearest analogy is of course Greece, which saved Europe from the Persian power; but this heroic act seems to fall short of the heroism of England in saving modern Europe. Honour and good faith

characterised England all through the struggle, and when at last, out of darkness and all but despair, the clouds began to clear away, England's heroism and undaunted spirit were universally acknowledged.

Modern history, extending over a period of nearly four hundred years, opened with the revival of civilisation in Germany and Italy, and ended with the wars of Napoleon, both of which events desolated Europe. Yet on the whole great progress has been made, for when we compare civilisation in 1500 with that of 1860, the difference is truly great; but great as the progress may have been, it falls far short of what might have been expected from the new means of civilisation which the moderns possess over the ancients. If I am asked how it happens that an age which has been disturbed by a Reformation, a Revolution, and a Reform Bill, should have made such progress, I answer that these great events have been the cause of that progress. This statement will excite incredulity, but when explained I think it will be found to be correct.

An ancient sage has said that Custom is the king of all men; and I may add, that when custom is opposed to truth and liberty it is the king of evil. All men, both high and low, pay homage to this god; for custom is more than a mere king, as the regal power has limits, but custom, generally speaking, knows no limit but necessity. It is against this fearful power that every reform has to contend; hence the difficulty of carrying any important reform without recourse to a Revolution. This king of evil has been dethroned and scattered to the winds by the Reformation of Luther, the Revolution of Napoleon, and

the Reform Bill of Lord Grey, hence the progress of Civilisation. Nothing less than a reformation and a revolution could have dethroned custom and prejudice throughout Europe; and although these great movements have been accompanied by war and suffering, these were necessary evils, and do not at all weaken the statement that they were good and salutary.

What is the great difference between ancient and modern civilisation? Only that the one had a reformation, and the other had not; and why does the one advance and the other decline, but that the moderns are reformers, which the ancients were not? The mission of revolution and reformation is to set the world free from the tyranny of custom and prejudice, and that result has to some extent been already achieved. In an inferior state of civilisation custom cannot be dethroned without a revolution, but in a well-civilised and well-regulated country such as England, custom may be reformed, after a long and fierce struggle, by an act of the Legislature, without the aid of a revolution, as was the case in 1832.

Having now reviewed the Reformation period, the Middle period, and the Revolution period, it only remains to narrate the fourth and last period, that of 1848; but this I must reserve for the next chapter.

CHAPTER XVII.

MODERN HISTORY.—*Concluded.*

Revolution of 1848 in Paris. Louis Philippe deposed. The Republic of France. Revolutions in Italy and Austria. Louis Napoleon Emperor. Intervention of Russia in Hungary. War with Russia. French Intervention in Italy. The Destiny of the Popedom, spiritual and temporal. Garibaldi and Italy.

In the revolutionary year of 1848, which will be fresh in the recollection of my readers, Louis Philippe was dethroned, and a Republic established on the principles of liberty, fraternity, and equality. These words indicate the principles of Socialism, and with a constitution based on that fallacy there was no hope of its duration. Very soon the French lost all confidence in their Republic, and it was often remarked that France was a republic without possessing any republicans. Louis Napoleon, the future Emperor, was chosen President of France by an overwhelming majority, the votes being ten to one in his favour. This unanimity on the one hand, and the rare talents of Napoleon on the other, augured well for the future; for it could not fail to produce a government able to direct public affairs, which France, long disturbed by revolutions, so much needed.

One of the first fruits of the Revolution showed itself on the other side of the Atlantic, where the slaves in the

French West Indies rebelled, and were soon after liberated by an act of the new Republic, after the example of England. It was expected that this movement would have extended to the United States, but so far from that being the case, slavery seems to be daily gaining ground in that land of liberty. Slave States are pushing northwards, and there is no saying how soon all the States of the Union may be involved in the sin of slavery. A complete separation of the free States from the Slave States is the only way to save the interests of liberty. This severance, instead of weakening New York and the other free States, would greatly strengthen them, for a nation divided against itself, as the States now are, must be weak indeed.

The news of the revolution in Paris convulsed every capital in Europe. In London, the Chartists made an attempt to rise and upset the Government; but having no grievances to show, they were left without support, and obliged to return quietly home. In Berlin, the people rose and demanded a constitution, which the King first granted and afterwards withdrew. At Vienna, the Emperor was obliged to dismiss Prince Metternich, and give the people the constitution they demanded. This the Emperor afterwards annulled. In Italy, the revolution is general. Milan and Venice rise and declare the King of Sardinia their sovereign in place of the Emperor of Austria. This rebellion involved war, in which the Austrians, under Radetzky, defeated the Italians at Novara. At Rome, the people expel the Pope, and declare a republic. This republic was put down by the French republic, who sent 20,000 troops to garrison Rome, the

greater part of which still remain in that city. This step was highly favourable to liberty, for not only did it keep out Austria, but as France is amenable to public opinion, so the Papal government is brought under control. Austria at the same time throws garrisons into Bologna, Verona, and Ancona, all belonging to the Pope. The Papal dominions are thus parcelled out between Austria and France, and this partition led to the war which followed in 1859. Such was the issue of the Italian war of independence, which was put down by the united armies of France and Austria.

In Hungary the war of independence went on for two years, and was about to be entirely successful, when the Russians joined Austria to put it down. Russia threw 160,000 troops into Hungary,—a force which, united with the Austrian army, could not be met, and accordingly the Hungarians, under Görgey, were obliged to lay down their arms. Thus ends the general revolution of 1848, which promised so much, and yet to all appearance did so little. But although the people were silenced for the time, they were not subdued, for only a few years afterwards they rise and re-assert their liberties.

In 1851, the President of France puts an end to an impracticable Republic, and submits his claims to the suffrages of the people. The French, sick of the Republic, at once raise Napoleon to the throne by their unanimous voice, and accordingly in 1852 Louis Napoleon is declared Emperor. Necessity dethroned law. This is ever the case with revolutions, when salutary reforms are refused longer than the people can suffer. In the present case the President did everything in his power to induce

the Chambers to reform themselves, and it was not until that became utterly hopeless, that he took upon himself the responsibility of putting an end to the constitution of his country by a *coup d'état*,—a responsibility which the French people were not slow to take upon themselves, by passing a bill of indemnity in favour of the Emperor.

The wars of the revolution were scarcely over, when a new cause of strife arose, which ended in the Russian war. This short but fearful war arose in this way. In 1854, the Emperor Nicholas, impressed with the idea that the time for the partition of Turkey had come, sent a special embassy to Constantinople, to demand privileges for the Christians of Turkey which one Power has no right to ask of another. This demand was very properly refused, when Russia proceeds to take possession of the Danubian Provinces, as a material guarantee. England and France felt that to allow Russia to hold these Provinces was tantamount to giving up Constantinople, and as they were not prepared for that, they declare war. Sebastopol is attacked by the combined armies of France and England, who, after a siege unprecedented in history, reduce that stronghold and annihilate the Russian fleet. The capture of Sebastopol puts an end to the war. The results of the war were not only that Russia was prevented from possessing herself of Turkey, but that France and England, previously hostile powers, are now united. This alliance, which it is to be hoped will never be severed, places civilisation and liberty beyond the reach of recall, so long as it continues.

After a peace of three years' duration, a new cause of difference occurs between France and Austria on the sub-

ject of the Papal States. It will be remembered that these two Powers held the States of the Church, the one possessing Rome and Civita Vecchia, and the other the Legations. Since 1849 the Austrians had been adding largely to their forces in the Legations, while France had been reducing her force at Rome; and as this proceeding was opposed to the understanding with France, Napoleon made serious remonstrances to the Cabinet of Vienna, and demanded a change of action. Austria refuses to listen to reason, and, to the surprise of Europe, she declares war against Piedmont and France. If Austria had listened to reason, and reduced her forces as she was called on to do, Napoleon would have been satisfied, when some other mode of settlement of the Italian question might have been devised, without having recourse to the alternative of war.

A short but an energetic campaign now ensues, which throws into the shade its predecessor of the Crimea, for the Italian war is as much distinguished by good management as the Crimean war by mismanagement. Napoleon transports 150,000 troops into Italy, one-half crossing the Alps at Mont Cenis, and the other half going by sea from Marseilles to Genoa. In the course of four weeks this great and rapid movement of troops was effected. If the first Napoleon could be told that such a feat had been accomplished by his nephew, what would he have said? The issue of the war was not long doubtful, for fight after fight ensued, and in no case was Austria able to cope with France. On the field of Solferino the two armies met, each commanded by its Emperor; and since the Battle of Marathon a greater gathering of warriors

has never been seen. The line of battle extended fifteen miles, and after a well-sustained contest, from five in the morning to six at night, the Austrians retire, leaving the field in the possession of the French. Something more than mere military skill and discipline had to do with this glorious result; for while the French were conscious they were fighting in a good cause—that feeling could have no existence in the hearts of the Italian and Hungarian levies in the armies of Austria;—a circumstance which will tell in any new wars in Italy still more clearly.

Napoleon has now accomplished one-half of his declared design of freeing Italy from the Alps to the Adriatic, but fearing the intervention of Prussia and Russia if he went further, he concludes a peace with the Emperor of Austria on the field of battle. The news of this somewhat ill-assorted peace spread dismay far and wide, and, but for a better spirit displayed by the Emperor since, his reputation must have materially suffered. It is all very well to be liberal to a foe, but the liberality of Napoleon to his fallen enemy affected the interests of the Italians too deeply to be just, and the Italians, it will be remembered, were the parties interested. The only excuse was, of course, the difficulties under which Napoleon found himself with the other Powers; but how far this will justify him in the eye of history, I am not prepared to say.

Austria, Spain, and Naples are the only countries of southern Europe which have not been reformed either by a civil or a moral reformation. These countries are closely allied with the Papal See, and their policy and

institutions, like those of Rome, are relics of the past. Austria is a great power, and until that important empire is opened up by a revolution or a reformation, it will not harmonise with the new order of things in Europe. That Austria should be so blind to her interests in rejecting all reforms, is extraordinary, for by so doing she is only courting a revolution, as the government of France did to her cost in 1789. It is impossible to say what may be the precise future of the Austrian Empire; but this I may venture to affirm, that unless a series of reforms be entered on, Austria will soon be broken up, when the various nations composing that Empire will proceed to reform themselves. Unless we are to predict the downfall of Austrian civilisation, the result now indicated must come to pass. France and England have it now in their power to abolish Austrian tyranny in Italy, and if they consult the future peace of Europe they will not lose the opportunity of so doing.

Let me now glance at the question of peace and war in general. In ancient times there were the Persian, Greek, and Roman wars, which filled up the greater part of the history of the period. There were the Ottoman and Gothic wars of the Middle Ages, which only partially occupied those times. In modern times we have had the Reformation wars, the wars of Louis XIV., and the wars of Napoleon, filling up almost the whole period. In ancient times the Romans, in the reign of Trajan, had standing-armies amounting to 450,000 men. In the Middle Ages standing-armies scarcely existed, but in modern times we have standing-armies amounting to 2,500,000 men. In ancient times war was reduced to a science; in medieval

times that art was lost; but in modern times the art of destruction has been more than restored in consequence of the introduction of gunpowder and the increase of population and wealth. This comparison shows that war goes on increasing, rather than diminishing, with the progress of civilisation,—a result which was not to be expected. Here is an enigma which is not easily solved: it can only be accounted for in this way:—The four hundred years of modern times was a period of transition, which gives rise to controversy and strife between contending interests, the mixture of races having introduced many conflicting interests and opinions.

Litigation is the closest analogy to warfare, and if we examine the use and abuse of that remedy, we shall be able to mark the difference between a just and an unjust war. If our just claims against creditors are disputed and refused, we very properly go to law to enforce payment. When we go to law before first demanding payment, or for payment for that which is not due, we act unjustly, and are very properly punished by paying the costs. That man, who is a social and intelligent being, should be so pugnacious, shows how far civilisation is from perfection. The lower animals fight with each other, but they do not reduce fighting to a science as we do; in some respects our combative propensities are worse than anything to be seen in nature. War is often unavoidable, for if one nation desires to oppress another, there is no other remedy but an appeal to arms. It is the same when a Government oppresses its people, for in that case the same remedy is necessary. When Civilisation, which takes the part of the oppressed against the

oppressors, advances, the evil of warfare ought to be less frequent; for then reason and conscience will overcome prejudice and delusion, which are the great sources of controversy, strife, and war. The only remedy for war is the progress of knowledge and civilisation; and a reformation such as this Work advocates is the best, and indeed the only guarantee that the future will be peace rather than war.

Napoleon promises to be one of the greatest statesmen of the age. I am inclined to question the policy of the Emperor in interfering with Italian affairs at all, and I dare say if he had to do the same thing over again, he would not interfere; but having embarked in it, he is bound in honour to go through with it, and assist his ally to accomplish his design of uniting all Italy, from Sicily to the Alps, in one government. No half measure can settle the Italian question; it would therefore be better to do nothing, than to stop half-way, for that will only unsettle everything without settling anything. The permanent peace of Europe is the object in view, and to effect that object the Italian question must be settled on the basis mentioned. When Piedmont asked the aid of France in her noble project, it was only fair in France to name the conditions on which she would comply, and it does not appear to me that the cession of Savoy and Nice is too great a price for Italy to pay for her union and liberty. When we compare the service rendered by France with the price paid for it, every reasonable mind will say that Napoleon has not exacted more than he was fairly entitled to, or that Italy has the worst part of the bargain. While the first and more difficult part of the

drama has been played out successfully, what remains will be sufficient to test the character and constancy of Napoleon to the utmost.

When I turn to the policy of the Emperor in commercial transactions, I look in vain for the same liberal principles as those which dictated the Italian affair, for the bargain with England, unlike that with Piedmont, is one-sidedand short-sighted. If I am told this was a bargain, and if the English have got the worst of it that was their own fault, I answer, that this would be good reasoning in ordinary affairs, but when a great nation like France negotiates with another nation, other considerations than as to who can make the best bargain ought to govern. That Mr. Gladstone and Mr. Cobden should have so far forgotten their own principles as to listen to a treaty at all, far less a one-sided treaty, only shows how ill managed the whole affair is.

I believe the reformation which is now going on in Italy to be unparalleled in history, and that it will produce good to mankind equally unprecedented there is no doubt. The three great actors in the drama are of course Napoleon, Cavour, and Garibaldi; and where can we go for their compeers? I might liken Cavour to Washington, Garibaldi to William of Orange, but to whom can I liken Napoleon? The fact is, the whole affair is new, and consequently great things must ensue if these three men hold true to their principles and keep together. What, I ask, is the spirit which animates Cavour and Garibaldi, and the noble army who aid the good cause of Italy? Is it patriotism or public spirit? These are words too weak to express it, for these men seem

to be not merely fighting the battle of liberty, but the battle of reformation,—and that, I think, is more than mere patriotism.

It will be recollected that I left the Church of Rome contending with Luther, in the sixteenth century, which, by the aid of the Confessional and the Inquisition, had so far humbled the Protestants as to wrest one-half of its lost dominions from them. Since then Rome has seen many ups and downs, and now in the middle of the nineteenth century she totters on her throne. The Church of St. Peter rode out the storm of the first reformation nobly. After losing all her rigging and many of her spars, she came safely to land, and recovered fully half of her lost property. Let us see how she will fare after being tossed on the billows of the new reformation. Will she once more lose part of her dominions, and afterwards recover them? or will she founder in her conflict with truth and liberty? This is a grave question, but it is happily one which admits of a definite answer. The second reformation is a very different antagonist from the first. The first reformation was everything, and yet nothing; for it possessed no test of truth to define its principles, or govern its actions. It was consequently torn to pieces by intestine strife; and instead of being able to contend with its great opponent, it had enough to do to keep itself together. It is otherwise with the new reformation—the product of a more enlightened age. Its glory is, that it is entirely based on principle, for it stands on the rock of truth itself!

The Catholic Church, always alive to the signs of the times, will soon perceive that to oppose the new refor-

mation will be hopeless in her present unreformed condition. She will therefore proceed to reform herself. What the impending reform of the Catholic Church will be I cannot pretend to say; but that it will be a great advance in the direction of truth and liberty there is no doubt. The extent of this reform will of course depend upon the character and extent of the Protestant reform, for it will be such as is calculated to keep the Catholic Church together. While the reform of the Catholic Church may be expected to fall short of that of the Protestant Church, it will be a substantial reform; and every right-minded man will rejoice in such a result, although it may come short of all that is to be desired.

We have had enough of Church controversies and wars; let us in the nineteenth century be wiser in our generation than our ancestors of the sixteenth century. The several Powers of Europe have learnt to live together in brotherly fellowship, although no two nations are equally advanced in liberty. And why should not the spiritual powers of Europe do the same, although no two Churches are equal in point of purity? There is no reason why they should not; and if the reformed Church acts upon its own principle of toleration, such may be expected to be their policy towards their Catholic brethren. And in seeking to extend the blessings of truth and liberty to all the world, we shall tolerate the existence of all Churches, sects, and opinions.

It is generally imagined that all reformations must in the first instance emanate from the people; but when we examine history we find the reverse to be the fact. The Reformation in Germany in the sixteenth century

came from the princes and statesmen of Germany, aided by Luther and others of the clergy; and we all know that the Reformation in England commenced with the King, aided by Thomas Cromwell and Cranmer. This is only what was to be expected, for it is impossible to imagine that the people could originate anything so comprehensive as a general reformation. For this reason the new reformation must in all probability be taken up in high quarters in the first instance, and from thence come down to the people.

There is another circumstance connected with these great movements which I must notice, which is, that in every case where a Catholic country has been reformed, the church-lands have been confiscated to the State. This was the case in Germany and England. In the latter country, out of fifty-four thousand holdings, twenty-eight thousand belonged to the Church, all of which were confiscated by Henry VIII., to the manifest advantage of the State both in its spiritual and temporal interests. And I may add, that should Italy and Austria now throw off the Catholic yoke, the church-lands in those countries will share the same fate.

The temporal and spiritual power of the Popedom came together, and it is most probable they will go together. I hope it may soon be said of these two powers, that in their lives they have been united and in their deaths they are not divided. It was Hildebrand and his immediate successors who, in the thirteenth century, raised the Popedom to the height of power in spiritual and temporal things which it has ever since maintained. For nearly six centuries the hierarchy of Rome has lorded it over

the consciences of Europe, and if the present opportunity—when the Pope is about to lose his temporal power—be allowed to pass, without at the same time depriving the Papacy of its spiritual power, the reformation of Garibaldi will not be permanent.

Napoleon I. banished the Pope in 1804, but soon after he was restored; and those who imagine that when the Pope is once more sent out of Rome, without being deprived of his spiritual power, he will not again be reinstated, read history to no purpose. No, the spiritual and temporal powers cannot be separated for any length of time, and if the Italian States are determined to part with their Pope as a king, they must likewise part with him as a universal priest. If the Pope will be contented to remain in Rome as its bishop, like any other bishop and nothing more, he may remain; but if not, there is no alternative but at once to annul both the temporal and spiritual power of the Popedom. The Italian nation was the first to revive civilisation after the dark ages, and in this its second revival Italy will once more lead the van; and to her be the honour and glory of the regeneration of the world, for she is worthy!

If Garibaldi and Kossuth desire to liberate Hungary and Venice, let them do so under other flags than that of Piedmont, and then the new-born kingdom of United Italy will have time to consolidate and regenerate. The experience of 1848 must not be forgotten, or assuredly the end of these changes may saddle Italy with greater woes than ever. It is a rare quality in statesmen to know when to stop, and I trust that quality will be found in the Cabinet of Turin. I think the Italians will act wisely if

they allow Venetia to remain if possible untouched, for prudence and moderation must ever be mixed with courage and enterprise to command success.

The Italians in Rome, Central Italy, and Piedmont, have long seen the error of the Catholic Church, and when they are free they will probably reform their religion. While they dislike their own religion, they do not seem to relish the Protestant faith as it now is; but when the Protestant religion is reformed, their dislike will be removed, when we shall certainly see a reformation of the Catholic Church in Italy. I do not happen to know the feelings of the French people, but it is probable that they are to some extent in the same position as the Italians, and it is to be hoped that the present difference between France and Rome will issue in some beneficial change in Church affairs.

I have little doubt that at one time the whole world was peopled by the Negro races, and that these races were afterwards superseded by better races. The gradual disappearance of the aborigines in America and elsewhere in the countries colonized in modern times, goes far to substantiate this theory. The question then arises, where have the subsequent races come from? are they independent creations, or have they been propagated from the Negro? I have no hesitation in saying, that of these two propositions the latter is much the more probable. There is little doubt in my mind that the superior races of Man have come from the aborigines. Look at the original types of the lower animals and compare them

with the domesticated animals, and we shall find changes equally great as between the Negro and the European. Unless we are prepared to say that the domesticated animals have not come from the wild animals, the conclusion I have come to that all the civilized races of Man have come from the Negro must be correct.

Some naturalists—among others, Mr. Darwin—have attempted to trace the original creation of Man to the lower animals; but until something much more definite can be given than such books contain, it is idle to speculate on the subject. When I have traced all men up to the Negro I can go no further, for how that race was first planted on the earth we have, unfortunately, no means of tracing.

To believe that Adam was the first man who was created on the earth, we must conceive him to have been a woolly-headed savage, for there is no doubt that the Negro was created before the superior races to which Adam doubtless belonged. That Adam was the first man of the European or other superior races I do not doubt, but that the Negro races existed prior to his creation is equally certain. The world was probably covered with a great variety of the Negro races, and out of these were the superior races produced wherever civilisation showed itself. Adam may therefore be considered the father of civilisation.

It will be remembered that this book treats of Philosophy and History, as expressed by its title. It will therefore be necessary to define what these two sources of

knowledge are, and the relation they bear to each other. Philosophy and history are different in their origin, for the one refers to science, and the other to the events of the past. If the reader will try to realise in his mind the difference between an event and a cognition, he will perceive the difference between history and philosophy: the latter treats of what we think and know from personal experience; and the former, of what we read of what has happened in the world. Such being the nature of these different sources of knowledge, the question arises, is philosophy to govern history, or history to govern philosophy? I answer, that philosophy in every case must govern history, for if we allow history to govern philosophy, we shall be met by the facts of science.

Let me take religion to illustrate this conclusion. The history of the Protestant Churches for the last three centuries says that religion is non-progressive, for there has been no progress in religion for that lengthened period. But when we consult philosophy, we find religion is a progressive thing,—the facts of intuition and science being the evidence that such is actually the case. Because religion has made no progress in the past, that is no proof that it is not capable of making progress, showing that history must not be allowed to instruct philosophy.

It is only looking at things on the surface to philosophise on the basis of history, and if we would go below the surface we must make philosophy the basis and interpret history from it. I object to philosophy made out of history either in whole or in part, and I object to history apart from philosophy. I hope I have now made this important point quite clear, and that the method I

have adopted of beginning with philosophy and going on from that basis to history, is the proper one. There is but one truth, and one way of arriving at truth, and I hope I have now shown what that way is.

There is no want of universal histories and epitomes of history, but by adopting a still more simple method of reviewing the past, it is possible that I may have arrived at results which could not be obtained by any other way. I have found that the three greatest epochs in history are,—1st. The battle of Marathon, when the sceptre passed from Asia into Europe,—a revolution in the direction of liberty; 2nd. The Norman period, in 1060, when the Feudal system and the Papacy arose, a step in the direction of despotism and oppression; and 3rd. The Revolution of 1848, in the interests of liberty. And these revolutions must continue, until a new and complete reformation, civil and religious, be consummated. May the nations appreciate the present time of visitation, for the time of their deliverance seems to be drawing nigh!

CIVILISATION IN ENGLAND.

CHAPTER XVIII.

ENGLISH HISTORY.

470–1860. 1400 YEARS.

Catholic England in the Middle Ages. The Reformation Period, from Henry VIII. to William III. Period of Repose, from Anne to George III. Period of Reform, from George IV. to Victoria.

THE object of the present Chapter is to trace the history of Reform from the earliest time down to the present reign; in other words, to trace the history and progress of Civilisation in England; for what is reformation but civilisation? It will be found that civilisation, or reform, begins with zero and goes on progressing from error and imperfection to truth and perfection. So little are we accustomed to take a comprehensive view of history, that civilisation is generally imagined to begin with perfection, in which case every reform would be a restoration to primitive purity. But as the reverse of all this is the fact, it will be necessary to keep this truth constantly in view, to understand the nature of civilisation, legislation, and liberty, which must of necessity begin with imperfection and error.

The English people came originally from north Germany, in the fifth and sixth centuries. They brought their idols and religion with them, and settled in Kent, which

formed the first of the Saxon monarchies. Tacitus, the greatest of the ancient historians, gives a graphic account of the manners and customs of the ancient Germans; and as his account dates only four centuries before the coming of the Saxons to England, his history furnishes us with the best information we possess as to our ancestors. There appears to be little doubt that the German race—the indigenous product of European soil—is the best race the world has ever produced, for none of the Oriental races will bear comparison with it. The primitive Germans were lovers of truth and honour, and upon this noble stock is modern civilisation built, and in no country more so than in the isle of Great Britain. The Saxons having made good their settlement in England, drive out the ancient Britons and Celts to the hills of Wales, Scotland, and Ireland. England was in this position when a great man at the helm of affairs in Rome formed the noble design of adding the distant isle of Britain to the Church of Christ.

In 582, Gregory the Great commissions Augustine (not the Augustine of the fourth century) and certain monks, to the number of forty, to go to England and plant the Gospel. They carry a letter to the King of Kent, who permits them to take up their residence in Canterbury, the capital city of his kingdom. The Gospel soon begins to spread and take root, the idols are broken, the altars are destroyed, and barbarism gives way to the influence of the truth. Gregory, who took much interest in the work, appoints Augustine the first bishop, under the title of Archbishop of England, who appoints bishops under him. Such is the origin of the Church of England, and

of the conversion of the English to Christianity. The seven Saxon kingdoms were united in 870, under Alfred the Great. Alfred, like his contemporary Charlemagne of France, was the first to abolish barbarism and introduce civilisation: he is said to have founded the University of Oxford, and he himself has left several books written by his own hand.

In 1066 the Normans make their appearance, when William I. (the Conqueror) is proclaimed king. The lands are seized by the Norman lords, who introduce the Feudal system. The Normans, who are supposed to be of Gothic origin, differed considerably from the Saxons; consequently the two races hated each other, which caused much strife and bloodshed. In the reign of William II. the first Crusade began, which brought the English into contact not only with all the other nations of Europe, but with the Greeks and Ottomans, among whom science was now at its height,—a contact which powerfully contributed to the humanisation of the English. Henry I. grants a charter to the City of London, showing that the towns were already beginning to come into notice (1100). On the death of Henry, Stephen usurps the throne, which causes the first of England's civil wars. The Norman line now ceases.

Henry II., the first of the Plantagenets, is an enterprising monarch: he conquers Ireland, begins the overthrow of the Feudal system, resists the Pope, countenances the assassination of Thomas à Becket, and afterwards, to appease the Holy See, performs penance at his shrine. Ireland, like England, was originally peopled by the Celts; but it does not appear that Ireland received so great an

infusion of Saxon blood as either England or Scotland so that the Irish may be considered mainly Celtic. This difference of race in part accounts for the fact that, while England and Scotland gladly received the Reformation of Luther, Ireland as obstinately refused it.

Richard I. (Cœur de Lion) accompanies the second Crusade to the Holy Land. King John quarrels with the Pope on the subject of patronage, and is excommunicated. The Barons assert their rights, and compel John to grant them the Magna Charta (1215). In the reign of Henry III. the House of Commons begins to be constituted. Coal-mines are opened for the first time. Edward I. conquers Wales, and almost subdues Scotland. Edward II. contends with the feudal lords, and is driven out of Scotland by Wallace and Bruce. The people of Scotland were known to the English as the Scots and Picts. The Picts are Celts, the ancestors of the modern Highlanders, who were converted to Christianity by St. Columba in 565. The Celts and Gauls are doubtless identical. The first mention of the Gauls in history is 588 B.C., when they made their first irruption into Italy. Two centuries before Christ the Gauls settled in Galatia, in Asia Minor; hence the name of the province of Galatia, to which Paul addresses one of his Epistles. To show the connection between the Celt and Gaul, I need only mention that the Celtic language of the Highlands is called the Gaelic in our own time. All we know of the Scots is that they arrived in ships; and as many of the Scottish words are similar to the German—for instance, the word *Kirk* —there is no doubt that the Scots are of Saxon origin. The cast of the Scottish mind is similar to the modern

German, and I am disposed to say that the Scots are even more German than the English.

Edward III. lays claim to the crown of France, and invades that country (1327). This is the era of Wycliffe and the Lollards, who scattered the seed of truth and liberty, which in due time brought forth the Reformation. Richard II. contends with the feudal lords, and loses his crown. Henry IV., of Lancaster, one of the victorious Barons, usurps the throne. Henry V. subdues nearly the whole of France. In the reign of Henry VI. the English are driven out of France by Joan d'Arc. No sooner is the French war over than the English nobles begin to strive with each other for the crown, which involves the nation in one of the most cruel civil wars that ever desolated any country. The War of the Roses, between the Houses of York and Lancaster, began in this disastrous reign. In 1461, Edward, Duke of York, is King, and leaves his infant children under the care of his brother, who orders them to be put to death, and ascends the throne under the title of Richard III. The Earl of Richmond, of Lancaster, resolves to punish this crime, and defeats the King at Bosworth Green, who falls in battle. This puts an end to the Wars of the Roses, which continued for forty years, when the conqueror, the first of the Tudors, ascends the throne under the title of Henry VII. (1485).

England at last enjoys repose, and Henry, who is a selfish and overbearing man, did not fail to make the most of his opportunity. The number and power of the Barons had been greatly reduced by the Civil Wars, and on the ruins of the Feudal system, now at an end, Henry

rules over the nation almost as an absolute sovereign. But although the Lords, now reduced to the number of forty or fifty, have been humbled, the Commons only wait their time to set limits to the usurped power of the Crown. In 1509 Henry VIII. ascends the throne, when the strife between the Commons and the Crown begins. The young King, after spending the treasure left by his father, is in want of money to carry on his wars, which he cannot obtain without the consent of the Commons, and in this way the Commons discover their power.

The Reformation is now going on in Germany, and the English people, prepared by the Lollards for the change, gladly go into the movement. At this juncture Henry quarrels with the Pope about a divorce from his wife, and boldly proposes to his Parliament the transference of the supremacy over the Church from the Pope to himself. Parliament at once passes the necessary Act, and the first step in the Reformation is irrevocably taken. This brings the history of the Middle Ages to an end. The Catholic religion, which had ruled the world for so many ages, when examined, is found to be almost entirely material in its nature. Spiritual doctrines are almost unknown; for these are completely lost and absorbed in the mass of ordinances and priestly doctrines of the Catholic system. The Intellect had not so much as dawned in the Church, and in now passing to the history of Protestant England we shall see the effect of the intellect now set partially free. Catholic union, supported by ignorance and force, now gives place to Protestant disunion,—the natural result of the partial introduction of a new element. It is certainly to be re-

gretted that the Reformation was not more complete at the outset, in which case the disunion that followed would have been entirely obviated; it is impossible however to see how that could have been realized all at once, for, as already said, error and imperfection always precede truth and perfection.

The Reformation Period.—154 Years.

Thomas Cromwell, the minister of Henry, is now at the head of affairs, and he, supported by Cranmer, Latimer, and Ridley, apply themselves with zeal to the formation of a new constitution for the Church. The Bible is translated into English and read in the churches; the images are partially removed; miracles are openly denounced; Transubstantiation, Confession, and the celibacy of the clergy are partially abolished. Although the people were Protestant at heart (for the preaching of Wycliffe and the Lollards had opened their eyes to the necessity of reform), yet the King and the aristocracy are far from being sincere Reformers. Many of the Romish festivals and holidays are now removed, and, to crown all, the monasteries are abolished, and their lands confiscated to the State. Such were the great changes which the Reformation conferred on England. It was no contemptible beginning, but after all it was only a beginning, of which the disunion of Protestantism ever since is the proof.

Under the Catholic rule Dissent was a crime punishable by death, and that stain on the Catholic system was unfortunately continued in the new Church. In their zeal for the propagation of the new religion the Reformers

did not hesitate to persecute the Catholics,—a crime for which they suffered severely soon after. In the reign of Edward VI. the Church was further reformed; but while all was going on prosperously, the young King dies (1553), and Mary, who is known to favour the Catholics, comes to the throne. The consternation of the Protestants may be imagined; while many fled the country, a few nobly resolve to remain and suffer rather than yield. The storm soon bursts, the Reformation is repealed by the Parliament, who knew that if they refused they would all be sent to the Tower. Many of the leaders of the Reformation suffer martyrdom, among others Cranmer, Ridley, and Latimer,—a persecution all the more fierce because the Protestants when in power had persecuted the Catholics; and unless these days had been shortened by the opportune death of the Queen, there is no saying to what state the Catholics would have brought this country.

Elizabeth, a Protestant in heart as well as in profession, now ascends the throne, to the unspeakable joy of the nation, and proceeds to establish the Protestant religion on a permanent basis. Blind to the errors of the Protestants in the previous reign, the Reformers vainly expect to improve matters by drawing the reins still tighter, by passing the obnoxious Acts of Uniformity and Supremacy.

The Act of Uniformity (1559) compels the laity and clergy to belong to the Church of England under severe penalties. It was under this Act that many of the clergy were forced out of their livings in this reign, and that many died on the scaffold. It was under the same that the Stuarts were enabled to persecute Dissenters, and it was

to amend this Act that the Toleration Act of William III. was passed. The Litany was at the same time revised and sanctioned by Act of Parliament, and this is the Liturgy which, with a few modifications subsequently made, has come down to us.

The Act of Supremacy gave great offence to the Catholics and Dissenters, for in connection with a defective Liturgy it may justly be complained of. These Acts were an unfortunate beginning to Elizabeth's reign, but it was not until after her death that their sting began to show itself. All in the meantime looked peaceful and pleasant, but thinking men must have known that, although outwardly there was peace, inwardly there were the seeds of controversy and civil war. Such was the constitution of the Church which was destined to fight the battle of the Reformation,—a constitution so defective and faulty, both as regards its theology and church polity, that the subsequent troubles and wars were only what might be expected to flow from it. It was a compromise between the Protestants and Catholics, and between the Lutherans and Calvinists, and, like all compromises, it satisfied neither party, and only increased schism and dissent.

In 1570 the Puritan schism commenced under Cartwright, which ultimately overthrew the Throne, and produced the various Dissenting bodies of modern times. Hooker, in 1570, publishes his admirable work on Church Polity; but this, like subsequent attempts to reform the Church, failed, as it did not touch the question of spiritual doctrine, the source from which all the dissensions of the Church are ultimately to be traced.

About the year 1595 the modern Sunday began to be introduced in all its Sabbatical strictness. (See Dr. Bownd's 'Discourses,' published in 1595; and Dr. Heylin's 'History of the Sabbath,' 1636.) The Catholic holidays having been given up, the Dissenters in lieu of them began to forbid recreation on the first day of the week, after the fashion of the Jewish Sabbath, which was the last day of the week. The innovation was severely objected to at the time, but nothing could arrest the movement.

To a working-man Sunday is the whole of his time, for the other days of the week are given to labour, and in these circumstances it must injure the cause of Christianity and civilisation to restrict the liberty of man on the first day of the week. That mechanics' institutions, libraries, news-rooms, museums, crystal palaces, and such-like, should be opened freely to the people on the Lord's-day, I cannot doubt. By this means, those who do not choose to go to church will have a place of resort, where they can spend their leisure-time with pleasure and benefit to themselves, and the people will be raised in the scale of civilisation, and prepared to take their places in the House of God. I will venture to say, that if the places I have mentioned were opened to-morrow, not a single person now in the habit of attending church would cease the practice; and if so, why should the clergy be so blind to the interests of religion and civilisation as to offer objections to this most reasonable proposal of opening places of recreation to the people? The following are the heads of a discourse on the subject by Dr. Hook:—

"'Let no man therefore judge you in meat, or in drink, or

in respect of an holy day, or of the new moon, or of the Sabbath.'—He observed that between the Sabbath and the Lord's-day there was an important distinction, the former being the Jewish Sabbath, which was observed on the seventh day, and the latter the Christian Sabbath, observed on the first day of the week; and remarked that the Jewish Sabbath, which was a Divine ordinance, had been abrogated, along with the other ordinances of the Jewish dispensation. He next proceeded to the consideration of the question as to whether the Lord's-day is a Divine or ecclesiastical ordinance. There was no authority in the New Testament for considering the Lord's-day a Divine ordinance, which had been appointed by Christ himself. The simple fact that the primitive Christians assembled on that day was no proof of its Divine appointment, because they also found Paul preaching on the Jewish Sabbath. It was simply gratuitous to say that the Lord had changed the Sabbath from the seventh to the first day of the week, as there was no Scriptural authority for the statement, and indeed it was only a comparatively modern idea, for the history of the early Christians shows that they considered the ordinance of the Lord's-day as one which they themselves had appointed. This was evidently the opinion of the Reformers, among whom Calvin proposed that Thursday should be appointed the Lord's-day, showing that there was the conviction that they had the power to appoint or change the day. This being so, it was clearly nothing more than an ecclesiastical ordinance. Having thus pointed out the nature of an ordinance and the character of the Christian Sabbath, Dr. Hook proceeded to remark that it should be observed as a day of worship, mental repose, and bodily rest. This idea was, however, not inconsistent with that of recreation. The early Christians and the Reformers always considered the Christian Sabbath as one the observance of which did not preclude recreation. Recreation, indeed, was not only allowable, but desirable. Let us seek to afford this 'recreation,' and at the

same time endeavour to render the services of the Church more attractive. By doing this, by carrying out faithfully the principles of the Church, they shall avoid on the one hand the evils of superstition, and on the other those of fanaticism." —*Leeds Intelligencer.*

I am aware that custom and prejudice will war against the liberal views entertained by Dr. Hook and others on this important subject; but if we consult, not our own feelings, but the interests of the masses who suffer from these prejudices, we shall overcome such feelings. Let us judge of this important matter not according to our own feelings, but in the interests of our less favoured brethren, and we shall be Christians indeed.

The celebrated reign of Elizabeth was more glorious in appearance than in reality, for it purchased present peace at the cost of future strife. That this reign, which was graced by so many great names, should not have produced a more stable result, is most unaccountable; but while we wonder at the blindness of the age, we should not forget that progress must ever begin with imperfection, and that truth can only be reached by degrees, through the eradication of error. This necessity, which all history proves to be unavoidable, is the only excuse which can be offered for the blind zeal of the Reformers of those times. Had they, instead of drawing the reins tighter, adopted the opposite policy of holding them as loose as possible, there is no doubt that Nonconformity and the revolution of Oliver Cromwell would have had no existence.

The Stuart dynasty began when the King of Scotland succeeded to the English Crown, in 1603. In the reign

of James I. no reforms were made, and, accordingly, when Charles succeeded in 1625, the elements of discord so long pent up were ready to burst forth. Charles, a Protestant in profession, but in heart a Catholic, introduces a system of government at once arbitrary and oppressive. Blind to the real cause of the evil, the King tries to force the conscience by Acts of Parliament, which only produce opposition and dissent. Civil war is the result. Parliament is victorious over the King and the nobles, after a fierce struggle, which continued for several years. The King is condemned, and a Republic proclaimed under the presidency of Cromwell.

Cromwell went from one extreme to the other. Instead of correcting the abuses of the Church, he sought its destruction. In this way he offended the great body of the nation, who were firmly attached to its ancient institutions,—an error which brought about the restoration of the Throne. If the Nonconformists, instead of aiming at the destruction of the Church, had sought its reformation, all would have been well; unity would have been restored, and then it would have signified little who was King; but instead of this, while the Nonconformists raised up a powerful party of their own, they united a still more powerful party against them, and thus plunged England into bloody wars.

The nation is now heartily sick of republicanism, and on the death of Cromwell, in 1660, Charles II. is called to the throne. The Act of Uniformity is once more strictly enforced, and 2000 clergymen secede from the Church. In this way the King unwittingly strengthened the ranks of his opponents. To the great relief of the nation Charles

dies, and is succeeded by his brother James II., in 1685. The rule of James was of a piece with that of his brother, and in order to bring this state of misrule to an end William of Orange is invited over.

William III. now ascends the throne, when the nation is finally relieved from the tyranny of the Stuarts and the Catholic party. The Revolution of 1688 has been called the "glorious Revolution," but as the reforms of that reign were confined to an Act of Toleration in favour of Dissenters, it is difficult to see how a measure of reform so inadequate can be called glorious. Every one knew that the unreformed state of the Liturgy had been the cause of Nonconformity and disunion; and yet, instead of reforming the Liturgy, all that was done was to tolerate Dissent. It is clear that while such patchwork might create a kind of peace for the moment, yet as the old sores were left unhealed it promised nothing in the future; and in this way England has been deprived of a Church at all equal in purity to its wants or its intelligence. In 1690 the Irish rebellion, headed by the deposed monarch, was brought to a happy conclusion by the Battle of the Boyne,—a defeat which dispelled the last hopes of the Catholics and put an end to the wars of the Reformation.

It was in this reign that the National Debt commenced, which has since swelled to such a prodigious amount. The Bank of England was at the same time established, when a paper currency was introduced. Wool was, up to this time, the staple trade and manufacture. Yorkshire and Lancashire were then only rural districts,—iron, hardware, stone-ware, linen and cotton-stuffs being as yet little known as native manufactures. The Pro-

testant refugees from France, after the Revocation of the Edict of Nantes, to the number of fifty thousand, soon after gave a great impulse to manufactures, which may almost be said to be the commencement of the manufacturing supremacy of this country. Flanders and Holland had hitherto taken the lead in trade and manufactures; and, strange to say, those countries which were first in the market, and enjoyed even greater natural advantages than England, were destined soon after to follow and not precede this country; the insular position of England, which places her beyond the reach of invasion, being no doubt the cause of this.

The literature of the age from Elizabeth to William shone with unprecedented glory: I need only mention the names of Shakespear, Bacon, Newton, Milton, Hooker, Burnet, Clarendon, and Locke,—writers who have scarcely been equalled since. It is worthy of remark, that the philosophers of those times, in spite of the intolerance of the age, wrote on theology as well as on morals and physics. Is it because religion stands less in want of elucidation now than it did then, or is it because there is a lack of moral courage in modern times, that our philosophers have ceased to write on theology, which is certainly the most important part of philosophy?

London was already the chief city of Europe, the population being four hundred thousand. The number on the poor-roll was at this time about one million, and as the population did not exceed ten millions, every tenth man was a pauper; and when a nation was reduced so low as this, by misrule, strife, and schism, it was high time to call for a revolution. When we contrast the reign of

William with that of Victoria, there is a marked improvement; for in the latter reign, with a population nearly trebled, the poor-roll does not exceed one million, or one in thirty of the population.

Period of Repose.—118 Years.

On the death of the King, Anne succeeds to the throne, in 1702. Although this period is one of constant warfare on the Continent, yet it may be considered a time of domestic repose, for neither civil war nor reform marks its annals. The wars on the Continent, caused by the ambition of Louis XIV., diverted the attention of the people from their own affairs, which accounts for a period so prolific in abuses, and yet so unproductive of reform. The reign of Queen Anne is celebrated for its wars, under the Duke of Marlborough, and for the legislative union of Scotland. Pope, Swift, and Addison now flourished, but although their time is called the Augustan age of literature, there is a sad falling off in philosophy and theology, showing very clearly that the rule of intellect was on the decline.

In 1714, George I., a descendant of James by the female line, was called to the throne. In this reign Joint Stock Companies began to come into notice; but as such transactions were not so well understood then as they are now, great losses were the result, and much suffering to all classes ensued. In the reign of George II., who came to the throne in 1727, the East India Company greatly extended its dominions, and became a power which was unprecedented in the history of commerce.

In 1760 George III. ascends the throne. This pro-

tracted reign is destined to witness the American War with Washington, and the French War with Napoleon. The American War commenced in 1775, and ended in 1782, when England acknowledged the independence of the United States. The American War was scarcely over, when Europe was convulsed by the French Revolution of 1789. This convulsion led to the war with Napoleon, which was not brought to a close until 1815,—a period of twenty-five years. The National Debt was increased in this reign by £400,000,000. The naval power of England was tested, and came out of the struggle victorious. The progress in commerce and manufactures was astonishing during the whole period of the war; and, but for this progress, it would have been impossible for England to have expended such vast treasures on the material of war. The devastation and subjugation on the Continent seemed to invigorate England,—an indication that the stirring up of the nations is not an unmixed evil. A portion of what one group of nations may lose, another may gain; and there seems to be little doubt that England and America gained by the subjection of the Continent under Napoleon. Cotton was grown in America, and worked up in England: canals were everywhere introduced: steamboats began in 1811, showing the progress of these stirring times.

But all this progress, which was new to the world, was left to shift for itself. No reforms in the tariff or in the institutions of the country, to adapt them to the new order of things was thought of. The consequence of this want of reform, notwithstanding the national prosperity, was periodical seasons of distress and suffering. These

periods of commercial distress, as they are called, are new to history, and although they have continued down to the present times, their causes have never been fully traced or understood, nor has any attempt been made to counteract and remedy the evils they entail on society. The causes of this new feature in civilisation no doubt arises from the vast manufacturing and commercial element which has been introduced, without its being accompanied by the necessary legislative changes. Such was the unreformed condition of the nation towards the end of this reign,—a state replete with national greatness on the one hand, and individual suffering on the other.

William Pitt was at the head of affairs from 1787 to 1806. He saw the beginning of the French War, and died in 1806, when the disasters of his country were at their height. That not one of the many military expeditions of Pitt was successful is enough to show that he was not the right man in the right place, and it must surprise every one that the House of Commons should have suffered itself to be governed by one who was always unsuccessful, without making trial of some other Minister. One of the greatest beauties of a constitutional government is the facility with which it may change its Minister; but this right the Parliament of those times never exercised, for year after year passed without a single division on any of the measures of Pitt! The only way I can account for such supineness is, that the nation felt itself on the brink of a precipice and tacitly made its Minister sole dictator.

But Pitt was neither a good Foreign Minister nor a good Home Minister, for his whole reign shows the absence

of reforms. Whatever his expressed opinions might have been, that is nothing to the historian, for he must judge of a Minister by his acts; and what were all the measures of Pitt but cure, and never prevention? While he applied no remedy to the overflowing injustice of his time, he was ever alert to punish, under the name of high-treason, breaches of the law caused by the want of the necessary reforms. The fact is, Pitt was not a man of business, but only a debater and an orator. He passed from the College to the Cabinet at the age of twenty-three, and what knowledge he had of politics must have been gathered from the orations of Demosthenes and Cicero in ancient times, and of Chatham and Burke in modern times. And so it turned out, for Pitt excelled in nothing but oratory, a questionable power in the absence of a knowledge of business. To those who imagine that oratory is the soul of a statesman, I point to the career of William Pitt, and ask if they should like to see England again governed by another such. In Lord Palmerston we have a Minister of a very different stamp, for in him we see at once the man of business and one whose words are few and to the point. To those who maintain that Pitt was a great man, I ask what he did. All that can be said is, that he never changed his opinions nor left his post; but how much these virtues, if they can be called such, have cost this country, I shall not pretend to say. It is in the interests of the millions who have suffered from the neglects and mismanagement of these times, and of those who may yet suffer from the same cause, and not from any wish to diminish the reputation of a statesman whose integrity and good inten-

tions we are all proud to acknowledge, that I have entered into these particulars.

The death of Pitt at the early age of forty-seven ought to teach the statesman to be humble, and not too tenacious of power; for if Pitt had retired from office and allowed others to take his place, he would certainly have lived to see his country come out of the struggle with Napoleon with credit and glory to itself. This remark calls to mind the reply of Solon to the king of Lydia, when he was asked who was the wisest man: "I judge of no man," said the sage, "until I see his end." And if we would remember this advice, it might perhaps have a salutary influence on many who spend their lives in that which cannot satisfy; for he who ends his life in disappointment is not to be envied, however rich or powerful he may have been. This unsatisfactory state of things however could not go on much longer, and with the death of the King the age of Reform begins.

Period of Reform.—40 Years.

The accession of George IV., in 1820, will be fresh in the memory of many of my readers, and this reminds me that I have now entered on contemporary history. Contemporary history, like theology, is much shunned in modern literature, as if its superior use and importance was a reason why we should know nothing of it. We now enter on the great age of railways and reform, and it is an incident as melancholy as it is remarkable, that Mr. Huskisson, the father of reform, should have died accidentally on the opening of the first railway. Everything in the shape of reform having been studiously avoided in

the preceding reigns, a mass of work remained to be done which might well appal the most courageous Government. However, things had come to such a pass that there was no alternative, for reform could no longer be postponed.

England has never possessed a Government which foresaw evils, and applied the remedy before those evils arrived, which may be appropriately called the policy of "*prevention.*" The policy of "*cure*" is that which has always been followed. Evils have been allowed to grow up until they could no longer be tolerated; and when the people can bear them no longer, the Government is forced to yield to the voice of public opinion. This short-sighted policy may appear to us, who live in reformed times, the proper course; but when we remember the sufferings of our forefathers, much of which might easily have been avoided by a more statesmanlike policy, we cannot fail to deplore the short-sightedness of the Government in the reigns of Anne and the Georges. The people were left to act on the Government; but as they cannot act until suffering overflows, and forces them to combine and move, the passive system is one which cannot fail to entail much suffering which might be avoided. Let it not be said that the "passive system" is an evil inherent in a constitutional government; for if that were true, it would be an argument in favour of an absolute government; for if a representative government cannot be carried on upon the principle of foreseeing evils, and applying remedies before those evils come, there can be no doubt that an absolute government would in many respects be more conducive to the public welfare than a representative government.

In an absolute government the King is ruler, but in a constitutional government the Prime Minister is the ruler; and as the rule of the latter is less permanent than that of the former, and depends on public opinion for its duration, it is manifest that the Prime Minister has not the same liberty to act upon the principle of "prevention" as a King has. The remedy for this drawback to a constitutional government is the improvement of public opinion; for when we have a moral reformation, the Minister of the day will not be so apt to find himself thwarted by public opinion when he proposes changes to prevent threatened and foreseen evils.

In 1855 our brave soldiers were allowed to rot on the shores of the Crimea from the want of the bare necessaries of life. This is an example of what was constantly occurring during the whole of the Napoleon wars, whenever we undertook anything of importance. The passive system is all very well in ordinary times, and in fair weather; but when anything out of the ordinary routine is to be undertaken, the weakness and incapacity of our Government is sure to appear. The great object of the officials seems to be merely to obey orders, and to shut their eyes to all the evils that may be going on around them. It is obvious that, unless the officials listen to complaints, they cannot know the wants of the people? We have established an Order of Merit for the military service, the Victoria Cross, and why a similar Order should not be established in the civil service I cannot understand. The mismanagement which I have alluded to may be expected to recur periodically, if some remedy be not applied; and if the suggestion I have now thrown

out, to issue a medal of honour to those public servants who do their duty beyond mere official red-tapism be adopted, the Country will have more confidence in the capacity of its Government to look after its interests. When I point to the Metropolis, which has been left without street accommodation, to the disgrace of the nation, this is a fact sufficient to show that there is a defect somewhere, and that we must combine the "active" with the "passive" system of government before the British constitution can be held up to the world as anything approaching a perfect model.

To Mr. Huskisson belongs the honour of being the pioneer in reform, for it was from him that Mr. Cobden, and subsequently Sir Robert Peel, learned their new principles. Mr. Huskisson, who had probably taken his ideas from Adam Smith's 'Wealth of Nations,' commenced his career as a free-trader in 1822. The Test and Corporation Acts were repealed in 1828, which opened up public offices to men of all persuasions. The Catholics were admitted to Parliament in 1829; and in 1832 the Parliament itself was reformed by Lords Grey and Russell, which gave representatives to the large towns and deprived small towns of their Members. At the same time the Corporations were reformed upon a representative basis. The rapid succession of these great reforms startled many, who, looking to the past, could find no precedents for what was now going on. Wise men shook their heads, and said that all things were coming to an end, and that we were about to have the drama of the French Revolution re-acted in England by the particular desire of Mr. Huskisson and Lord Grey.

When it is remembered that this era of 1832 gave rise to those great movements in the human mind, the Free-trade movement and the Oxford movement, we perceive how the mind of the nation must have been stirred, as it were, to the very bottom. It is clear that in such circumstances nothing but reform could have saved the country from rebellion and bankruptcy; and consequently, to the reforms of these times we owe the conservation of the State. Subsequent experience is the proof that true statesmanship consists in dealing with the present on its own merits, irrespective of the past. While the Tory principle is to shape the present to the past, the Whig principle is to move with the times, and adapt our institutions to the new circumstances of the State; and I ask the reader, which of these policies was best adapted to meet the exigencies of the nation in the trying circumstances of these remarkable times? Had the Tories succeeded in stopping reform, rebellion was certain; but, happily, this was averted by the perseverance and final triumph of the reformers.

Daniel O'Connell raises a great commotion about this time on the subject of repeal of the legislative union of Ireland, and a more silly movement can scarcely be conceived. To demand an impossible thing was obviously useless, except to exalt himself on the disappointed hopes of his country. Had the Liberator asked for a reform of the Established Church, to adapt it to the peculiar circumstances of Ireland, he would have appealed to the sympathies of Protestants and Catholics on both sides of the Channel; and instead of exciting the one Church against the other, to the injury of both, he would have united both Protestants and Catholics in the bonds of reform.

It has been said, that while Ireland has been blessed with a fine soil, she has been cursed with a bad race; but I am not of that opinion, for I do not know of a finer race than the Irish. The Irish people have not been understood: no pains have been taken to disabuse the Irish mind of its delusions, and accordingly no one has been able to lead or improve it. Ireland has never produced a patriot or reformer who was able to tell her her faults, and lead her to victory over them; and if no one will speak the truth, it is impossible of course to improve. Every one knows that the curse of Ireland is the hostility of the Protestants and Catholics; and that evil might have been removed if O'Connell had proposed a feasible measure of Church reform.

So long as Ireland remains divided against herself, her present prosperity may be said to be built on a volcano, which may any day burst forth and destroy the whole. England has had to conquer all her reforms by perseverance and agitation, and it will not be until Ireland sets herself to the good work of Reform in the same way, that her Church Establishment can be put on a basis consistent with justice and the national welfare. It is not to be expected that the English will do this for her, for they have enough to do to attend to their own affairs; and until the Irish themselves stir in the matter, they must be contented to suffer. Since O'Connell's time we have had Smith O'Brien, who in the spirit of the martyr attempted to follow up the Repeal movement. The Tenant-Right movement followed that of Repeal, and here again we see the character of Irish patriotism, which always takes the direction of folly and delusion. Is there no one of Ire-

land's sons who is able to take a common-sense view of her wants, and propose such reforms as will enable England to help her to remove her ailments? Intolerance, pride, and rivalry—Protestant as well as Catholic—are her foes, and to reform these the best way will be to engage the people in agitating for some useful reforms to remove the exciting causes of these passions.

If I am asked what ought to be done with the Irish Church, I answer that it appears to me that the Church Establishment ought to be cut down as far as possible, consistent with its maintenance, so as to adapt it to the circumstances of the country. In parishes where there are few or no Protestants, the incumbents might be allowed to die out, when the church-buildings might be turned into schoolhouses, and the revenues applied to the educational interests of the parishes. This appears to me to be nothing more than justice, and, instead of weakening the Irish Establishment, it would strengthen it; and if the Catholics and Protestants of Ireland will go to Parliament for a measure of this moderate and reasonable character, they may rest assured that they will not appeal to the good-sense of the English in vain. If the chronic disunion of the Irish could be removed by the sacrifice which such a measure implies, its adoption would be extremely desirable, as it would place the future of Ireland upon a solid and enduring basis.

Although England, Scotland, and Ireland are now happily united legislatively, they each retain their distinctive laws and institutions; and as the characters of these nations are widely different, it will be wise to respect and maintain these differences. The English character is

adapted to the Episcopalian form of worship, the Scottish to the Presbyterian form, and the Irish to the Catholic and Episcopalian forms. If devotion was the test of truth, the Irish are the most religious of the British people, the Scotch the next, and the English the least religious of all. But it is certain that devotion is not a test of truth, for a Brahmin is more devout than a Mahometan, a Mahometan more religious than a Catholic, and a Catholic more pious than a Protestant. In these circumstances we must look for some better test than "devotion." I should say, that the nation which is least intolerant, and acts most faithfully upon the principles of Christianity, is the most religious people. Intolerance certainly abounds most in Ireland. In Scotland intolerance is likewise great, but not so great as in Ireland.

It surprises many who visit Scotland, so noted for its schools and its philosophy, to find the Scotch behind the English as respects toleration; but when it is remembered that the Scotch Church is much more Calvinistic than the Episcopal Church, that surprise will cease. It has been observed, that when a Scotchman leaves his own country he speedily becomes more liberal and tolerant in his opinions; for when he comes into contact with the wide world, his intelligence comes to the rescue, and he is set free from the tyranny of habit and prejudice. It has often been said, that if once a Scotchman crosses the Border he never returns; and I think the fact I have now mentioned is sufficient to account for the circumstance. When a Scotchman once changes his opinions, and goes back to Scotland, he finds himself as it were in a foreign land; hence it is he seeks his home in a land

which is less sectarian and exclusive than his own. It is not so with the Irish; for let them go where they please, they return home with their opinions unchanged and unimproved.

While the Reformation in England was all but complete, that of Ireland was all but a failure. This partial change is to be regretted, for it has left a constant source of strife and rivalry between the two Churches. Of late years this rivalry has greatly increased on both sides of the Channel, and while the Protestants have been zealous and active, the Catholics have been no less so. Do what we choose, this rivalry continues, and goes on increasing instead of diminishing. Such is the present state of unhappy Ireland; and although the evil appears so hopeless, it is nevertheless an evil which might easily be remedied. The only way to extend the Reformation to the Catholics of Ireland is a further reformation of the Protestant Church. The moment the Protestant Church places itself in the position of being free from error, it will be able to refute the errors of the Catholics with full effect. So long as the Protestants have weaknesses of their own, in some respects as glaring as those of the Catholics, they can make no progress; for the latter, however blind to their own failings, are ever alive to the failings of their opponents.

It may excite surprise that I should speak of a remedy for the Papal element in Ireland, as if that was a difficulty which admitted of any possible remedy; but if the reader will recall what I have already said on this subject, he will perceive that such is no idle boast. I say, if the Protestants desire the conversion of their Catholic

brethren, they have only to advocate a reformation of their own Church; for that will infallibly produce a reformation of the Catholic Church. There is a remedy for every evil, and I hope I have now stated the remedy for the sores of Ireland. If something be not done to arrest the progress of dissension in that country, the future of Ireland will be as dark, or even darker, if that were possible, than the past; but with a reformation, Ireland will become as united as Scotland to the British Crown.

In 1836 the first grant for education was made by the State, showing how long the country was in becoming alive to the value of education. It was all very well to leave the people uneducated when men were few and widely scattered; but now, when immense workshops exist, and masses are brought together, the evils of ignorance and vice are greatly enhanced. Since the small beginning of 1836, grants for education have gone on increasing, until they amount to £800,000 per annum in 1860. This money no one grudges, as it is prevention rather than cure; for all acknowledge that, if we were to spend a tithe in prevention of what we spend in cure, we should be great gainers.

On the death of William IV., who reigned from 1830 to 1837, and in whose reign the Reform Bill was passed, our present Sovereign, of whom I cannot speak too highly, comes to the throne, and ushers in a reign which promises to surpass all its predecessors in glory and real greatness. The difficulties attending the opening of the present reign were truly astounding. The Reform Bill, it is true, had been passed; but that was only the means of reform, not reform itself; for it was merely an instru-

ment, and to apply that instrument was the difficulty to be met.

The Free-trade controversy was now waged with great energy on both sides. On the one hand were the landlords and their tenants, and on the other the towns and their factories. If ever a nation was divided against itself, that nation was England prior to the abolition of the corn-laws. Five years sufficed to bring the struggle to a happy termination; and to the sacrifice of opinions made by Sir Robert Peel the country owes its present peace and progress. In 1842, as with a magician's wand, he commanded the waves of the sea to be still, and there was a great calm. The corn-laws are repealed, and free-trade goes forth as the herald of peace and goodwill to the whole world. Within ten years of the passing of the Reform Bill we received the first fruits of that measure, in a cheap loaf, "unmixed with the leaven of injustice."

In 1857, the Government of India is transferred to the Crown. This great reform ought to have been carried out in 1844, when the trade of India was opened up to the public; for until the government of India was brought under the direct control of the Crown, those reforms which are now found to be necessary, could not be effected. I believe England would have been better if she had never seen India, but now that we have it, there is no alternative but to make the best of a bad bargain. A complete series of reforms are now to be introduced, similar in number and extent to those that have been passed in England during the last forty years, and the result will probably raise India in the scale of nations beyond all expectations.

That we can ever civilise the Hindoos I do not believe, for we cannot put "new wine into old bottles;" and it is to be hoped that the Government will not allow itself to be carried away by any such notions. Every one now sees that Parliament was right in transferring the government from the East India Company to the Crown, for without that transference it would have been vain to carry the reforms which are now going on. To Lord Palmerston, I believe, belongs the honour of taking the initiative in the regeneration of India. In looking to what is passing in India under Mr. Wilson's mission, we cannot fail to ask why all this good could not have been effected forty years ago, as well as now. That we should have left India unreformed so long, is a serious reflection on the Home Government, and shows how much evil and how many perils are bound up with a government so passive as that of the British Constitution. Truly we deserved to lose India, so remiss have we been in the question of reform; and the only way to wipe out that reflection is to see that the work of reform is now done effectually. To stop at half-measures will be ruinous, and I rejoice to say that our rulers seem at last alive to the necessities of the case.

The fusion of the Indian army with the British army must do good, not only as respects the defences of India but our own home defences. All the experience in warfare we have had of late years has come from India, and by keeping the two armies apart, we debar our own officers from a field on which to learn the art of war, and the country from the services of the Indian officers so trained in any wars at home in which we may be called

on to engage. This double want was severely felt in the Crimean war, and Lord Palmerston in now amalgamating the two armies has effectually provided against that evil in the future.

Since these observations were in type, the sad news arrives of the loss of Mr. Wilson, a loss which I cannot describe better than in the words of the 'Times:'—

"No worthier panegyric can be passed on the public servant we have lost than this,—that he has gone, and left no successor. But Mr. Wilson has left behind him a lesson which, if rightly read and considered, is of inestimable value to the young men of this country. Let no man conscious to himself of the possession of good abilities, of mental and physical energy, despair of raising himself to any position he may aspire to."

I rejoice to see in these remarks a desire to encourage rising genius, for the oligarchical tendencies of the age are truly deplorable. Mr. Wilson's case is exceptional; for true it is that neither the Press nor the public give much encouragement to promotion from the ranks. Most of our best authors, statesmen, and engineers have been snatched from us, and unless new men are raised up what is to be done?

On looking back on the political warfare which has gone on for the last forty years, and the many reforms which have come out of it, I may be asked whether there may not be danger in going too fast by continuing the same endless progress of reforms. The best answer I can give is to ask whether any of these reforms could be dispensed with, or whether any have gone too far, or passed too soon. The answer to all this being in the

negative, our course is very clear. The great fault has been in going too slowly, for in these forty years more than a generation of mankind has passed away, and those who aided the work did not reap the fruits.

England has seen several revolutions in civil and material things, but it has had only one Reformation,—a fact which shows how necessary a repetition of the latter must be. This country has long enjoyed civil liberty; accordingly all we want is a reformation, for while we are rich in material things, we are poor in spiritual things; and the very superfluity of the one makes our poverty of the other all the more galling and unbearable. What is the pocket filled with gold, and the table spread out with good things, if there is no peace and satisfaction within? for while material things may gratify ambition, they cannot afford happiness, which a moral reformation alone can give.

France has risen to a pitch of military glory which she never knew before, and in that respect it will not be the wisdom of England to vie with her. The proper ambition of England is to maintain and advance her own position, in occupying the van among the nations in the march of civilisation; and if she now takes up the project of a moral reformation in right earnest, she will throw all other nations into the shade. The real glory of any nation, as of any individual, is moral worth, and to advance that glory by a reformation England will not only improve herself, but greatly enhance her influence with the world at large. She will teach by her example, that it is not military or national glory that really exalts a nation, but moral worth and character. The wealth

of England ought to engender humility, and not pride; for if we neglect the improvement of the resources we enjoy, that very wealth will prove a snare into which we shall fall, and in this way those nations which are last in the order of civilisation will come to be first.

The great institutions of the country have been reformed, with the exception of the Church, an institution which is acknowledged to be more defective than any of those which have been reformed. The Church remains precisely in the same condition as it was in the time of Queen Elizabeth; and that being so, we may take it for granted that it is very imperfect, and ill suited to meet the wants of the advanced state of the nation since that time. Once more the magician's wand must be raised, and in presenting the nation with a pure Liturgy, unmixed with the leaven of compromise and inconsistency, a second Peel will command the troubled waters of Church dissensions to be still, and the tumults of the people will cease.

Religious animosities have for the most part extinguished all independent thought. To remain blind to our own faults, and alive to the faults of our neighbour, is the characteristic of our times, and such is not the mark of a high state of civilisation or religion. Before this morbid state of the public mind can be improved, men must be taught to distinguish truth from error. When men begin to correct their own opinions, by thinking independently and without reference to this creed or that, they will see less to complain of in others, and thus will toleration and love be increased. True religion teaches love to others, and seeing that religion has hi-

therto taught men rather to dislike each other, we have a practical proof that something is radically wrong. With these facts before us, surely we must be blind indeed if we see not in a new reformation the germ of a bright future in the history of this country. If there was no such thing as truth, and if every man was not endowed with the faculty of perceiving truth when fairly brought under his notice, there would be no remedy for erroneous opinions; but seeing that truth is a reality, there is no excuse for the present non-progressive state of civilisation.

The great evils which afflict English civilisation are five in number. The first is the passive system of government, which permits many crying evils to remain without remedy; second, the want of a more numerous middle class of independent means; third, the want of more intelligence among all classes; fourth, the existence of so many different creeds and Churches, which give rise to intolerance, or the want of religious liberty; fifth, the want of a press, free from the bondage of an intolerant public as well as free from legal restraint.

I have been careful throughout this Work not to praise aught that did not deserve it; for to do that, so common in these times, would only defeat my object. I hope I have however taken no gloomy or despairing view of society, for that is neither my intention nor the tendency of my mind; on the contrary, I have painted a bright future, not in the language of the imagination, but in the more enduring tints which reason and foresight dictate. While I have fearlessly attacked the errors and defects of all parties, I trust I have dealt out equal justice

to all, and in no case allowed my feelings to sway my judgment, and I am not conscious of having promised one iota of good in the future which may not easily be realised.

In the next chapters I shall enlarge upon many of the points already noticed, which I shall be able to do under favourable circumstances, having previously traced the history of England up to its source.

CHAPTER XIX.

THE PRESENT TIMES.

London and its Improvements. Periods of Commercial Distress. The Volunteer Movement. State of Public Opinion. Want of Enterprise. Parliament and its Do-nothing Character. Currency and Coinage. The Food Question.

In attempting a review of the times in which we live I shall speak of France as well as of England. My reasons for introducing France are, first, that both commercially and politically we are now allied to that country, and second, because this union of interests is likely to increase year by year. It is almost of as much importance that we should understand the French and their institutions as that we should know ourselves; and I trust these reasons will justify my devoting so large a portion of the present and following chapter to France and our alliance with that country.

London contains nearly three millions of souls, being double the population of Paris, and five times that of New York. This immense congregation of human beings on one spot is unprecedented in history, either ancient or modern. London is celebrated for its parks and its baths; every district has its park, and every parish its bath, the latter with a tariff which brings bathing within the reach

of all classes. Paris has its parks and baths, and ancient Rome had its Campus Martius, and its Baths of Caracalla and Diocletian; but what are these compared with the parks and baths of London? London, no doubt, has its smoke, but this evil has been greatly abated by the Act of Parliament obliging the owners of factories to consume the smoke of their works.

Prior to 1855, London was governed by the Corporation of the City, and a variety of local Vestries; so that there was no one body who had power to deal with the entire Metropolis. This state of affairs called for a thorough reform; and accordingly, in 1855, Parliament passed an Act giving a general government to London, under the title of the "Metropolitan Board of Works." This body consists of forty-two members, elected by the Vestries and Town-Council of the City. This is a great step in the right direction; but I cannot help thinking that, if the election had been given to the citizens instead of the Vestries, it would have been much better; for the Metropolitan Board, as now constituted is to some extent an irresponsible body.

In 1858, Mr. Disraeli, then Chancellor of the Exchequer, proposed to appropriate three millions of the public money for the purification of the river Thames at London. This grant was nobly supported by Lord Palmerston from the Opposition benches, and carried unanimously. Here we see the commencement of a new era in legislation, for hitherto Parliament had carried its non-interference theory to an excess which could no longer be tolerated. Parliament by this grant has begun the work of reform in right earnest; and there is no doubt that we shall see

these grants more general, not only applicable to the Metropolis, but to other great cities of the empire. There are two things which London has not,—a pure river and good streets; and to these great wants I shall now direct attention.

When the Parliamentary grant of three millions was made, no less than one hundred and fifty plans were given in for carrying out the object of the grant. These plans I happened to see, and I have no hesitation in saying that the plan adopted by the Metropolitan Board of Works is the best; and when it is fully carried out, it may be expected to accomplish the object intended. Three lines of intercepting sewers, running from west to east, are to be made on the north side of the river, and one line on the south side; and all these are to empty themselves into the sea, at a point several miles below the city; and in this way the river will always be kept pure. Before the sewage reaches the sea, it will be conveyed in two canals, either open or covered, passing for several miles through the marshes of Essex and Kent. If at any time the farmers of these districts wish to use the sewage upon their farms, they have only to attach pipes to the canals, and draw off whatever quantity they may require.

Mr. Mechi is anxious to lead us to believe that the plan adopted by the Metropolitan Board will involve the loss of the sewage, and thus the soil will be deprived of its natural resources; but this I have shown is not the case. The sewage may either be used for the manufacture of British guano, or laid upon the land in a liquid form by means of pipes; and until it is so used there is

no harm, but much good, in throwing the whole of the sewage into the sea in the manner proposed.

I now come to the want of streets, an evil quite equal to the pollution of the river, great as that is. The great traffic of London is from east to west, the traffic from north to south not being one-half of what it is from east to west. Now what is the state of our streets? It is just the reverse of what ought to be; for while we have twenty good streets running north and south, we have not one good street running east and west, where the great traffic is! The evidence taken before the House of Commons, recently published, proves this extraordinary statement to be the actual state of the case. In the direction of east to west we have only three lines of streets,—the Strand, Holborn, and the New Road; but these are so narrow and inconvenient, that they may be characterised as "lanes" rather than streets. These are the streets which accommodated the traffic of London two hundred years ago, when the population was not a tenth of what it is now; and if the result be a deadlock, that is only what was to be expected; for while the population has been allowed to increase, no new streets have been added.

The block is such that the lines of carriages and waggons may be likened to so many funeral processions. So much for the boasted rule of our City Corporation. It would be hard to say what the loss to London from the over-crowded state of her streets is; but from an estimate which has been made, it is probably not less than two millions sterling annually. From a Report just issued by the Police Commissioners, it appears that

750,000 persons enter the City daily. Now if we value the loss of time at three shillings per day of eight working-hours, the loss of time will be about £45,000 per day; and if to this be added the waste of horse-hire, and the loss arising from accidents, the annual loss will exceed £2,000,000 per annum.

To remedy this neglect of centuries, no ordinary means must be called into operation. The Metropolitan Board of Works has already enough in hand, in carrying out its great sewage scheme; and as for the Corporation, it is a relic of the past, and altogether incompetent to undertake anything new. In these circumstances there is no other resource but a special Commission. If a sum not exceeding five millions sterling be placed in the hands of a Commission, the necessary works will soon be completed, and the inhabitants will gladly pay the interest of the money, as they will be amply remunerated by the improvement. To widen the Strand and Holborn, and to bridge over the valley of the Fleet on the line of these streets, would be extremely expensive, if not impossible; and as new streets would not only be better, but much less expensive, I propose that two entirely new streets should be made, and that one old street should be opened up.

The Central new Street would run from the east end of Long Acre in a direct line to the west end of Cheapside. This line of street would cross the valley of the Fleet by a viaduct, and open up Paternoster-row, St. Paul's, and the Post Office: its length would be about one mile, but as it passes through one of the worst districts, the house property to be purchased would not be expensive. The

cost I estimate at two millions sterling. This noble street would give a direct line of communication all the way from the Royal Exchange, to Piccadilly.

The South new Street might be got by embanking the river, and should run from London Bridge to Westminster Bridge. This street would be raised on arches, to allow free access from the wharfs to the shipping. In forming this street, the Metropolitan Board will be able to place their low-level sewer without incurring any expense for land, as the new street will be taken out of the bed of the river. This will be a noble esplanade, second only in importance to the "Central Street," and it will open up to view one of the finest rivers in the world, which at present is completely hidden from the inhabitants. The cost of this street has been estimated at two millions.

The North Street is the New Road. I propose to take away the gardens from the front of the houses, which would at once treble the width of the street. This will produce a fine street all the way from Paddington to the Bank, a distance of four miles, and will form a boulevard quite equal in splendour to the celebrated boulevards of Paris. On each side of the street would be placed tramways, on which the omnibuses drawn by horse-power would run. The cost of opening up this street would not be great, as the owners of the property would be amply repaid for the loss of their gardens by the increase of the value of their houses for shops. In stating £500,000 as the probable cost, I am certainly within the mark. Such are the wants of London in regard to communications, and I see no reason why Par-

liament should not at once take up the subject in the manner I have ventured to suggest.

Wealth and commerce make great and substantial progress. Free-trade, the gold-mines, ocean steamers, railways, and telegraphs, have all contributed to this result. Money panics and commercial crises still unfortunately occur periodically, and sweep away the gains of our merchants so soon as they begin to accumulate; and, with the loss of merchants, general distress ensues to all classes. The working classes are thrown out of employment, and the higher classes suffer from the depreciation of the value of property, and the consequent loss of income. Political economy has not yet discovered the cause of these sudden outbursts of calamity—a proof that science is yet far from perfect. To political economy we doubtless owe the victory of free-trade principles more than to any other cause; but although political science has done the community this great service, the remedy for commercial distress remains to be discovered.

The cause of periodical distress is doubtless to be sought, not within the limits assigned to political science, but in a region beyond those limits. The cause, of course, is "over-trading;" but to determine what the cause of over-trading is, we must go to causes which are moral, and not material. It is because modern civilisation has given its whole mind to money-making, to the exclusion of everything else, that the evil of over-trading is so much felt. The want of soul, or of that elevation of character which belongs to a healthy state, is at once the cause and the effect of the money-making tendencies

of the age. It is only by elevating the character and enabling it to find other pleasures beyond those of amassing wealth, that over-trading can be controlled or mitigated. To become a nation of shopkeepers is surely not civilisation. The inordinate love of money is natural to youth and the earliest stages of civilisation, and it is not until civilisation advances that this desire can be controlled and placed within due bounds.

The dwarfage of private character on the one hand, and the new facilities given to commerce on the other, have brought about the mania for money-making so characteristic of the times. Let it not be imagined that general progress can be made in material things with no corresponding progress in moral things, without leaving a residue in suffering and distress, of which the periodical recurrences of monetary and commercial panics are the evidence. Without a reformation of morals (for moral and material things must always go hand-in-hand), a residue of evil will remain. Every man, high and low, from the peasant at his plough and the girl in the cotton-factory, up to the merchant at his desk and the squire with his rent-roll of broad acres, has therefore a pecuniary as well as a spiritual interest in the forthcoming reformation.

The Revenue has swelled to the enormous amount of seventy millions, and as that exceeds ten per cent. of the total Income of the nation, which has been considered the utmost limit of taxation in any country, it becomes highly necessary to look into the lavish expenditure going on in the Army and Navy, which has necessitated the present great increase in the revenue. The Army and Navy cost us about twenty-eight millions, the interest

of the Debt twenty-six millions, and the other expenses, the remaining sixteen millions,—making up in all the seventy millions raised in taxation. The cost of the Army alone is fifteen millions, for something less than a hundred thousand troops, or £180 a man per annum. Now, as France maintains her army of four hundred thousand for a similar sum of fifteen millions, there must be something radically wrong in the English system. Why should an English soldier cost £180, while a French soldier only costs £40? The same may be said of the Navy; for on comparing the Navies of England and France, the cost of our naval establishment is treble that of France, gun for gun. Here is ample room for inquiry and retrenchment, for that is the only way to reduce the burden of taxation which presses so heavily on all classes.

This year we have seen the Volunteer movement brought to some degree of perfection, which I hope may turn out to be the commencement of a new era in character and civilisation. To bring the youth of the middle classes into contact with each other on the neutral ground of patriotism is a great step in the right direction, and a relief for the mind from the money-making spirit of the age. The nobility of the soul will animate the few and communicate itself to the many, and in this way will the spiritual nature have something tangible to act on. What is so much wanted in these times as public spirit? and what is the Volunteer movement but a sacrifice of time and money on the altar of public good? I have already had occasion to show, that the glory and strength of a nation consists more in its moral worth than in its physical strength and numbers; and if I point to the

prowess of the Greeks over the Persians on the plains of Marathon, of the English at the Battle of Cressy, and of the wars of the Puritans, the truth of what I state will be manifest. A man with a soul has nerve and pluck, but without spirit he is only a machine. Let us therefore raise the mind above mere shopkeeping, and we shall strengthen our defences beyond all that can be accomplished by what are usually called "national defences."

But while the movement is good, there is a limit even to a good thing; and if that limit was set at a hundred thousand, I think it would be found to be enough, and more than enough, to meet every possible contingency. To go beyond that number, or to induce the working-classes to join the movement, as has been proposed, would, I think, be a mistake, which we might afterwards have cause to regret. The following extract is given to show the kind of oratory in vogue among a certain class:—

"The Rev. Mr. Spurgeon informed his audience that he had received offers from two well-known publishers to issue a book, containing a description of his journey; but the fact was, he had taken no notes. However, he would give them a few rough sketches. In the vessel which took him to Antwerp were a number of Irishmen, who were going out as the Pope's brigade. He felt thankful to the captain for taking such a lot out of the country; they were the most irregular-looking brutes he ever saw, and the captain said they were not fit to cut up for mops. They had the smallest amount of luggage a vessel ever carried with passengers,—among the whole lot there was not more than one pocket-handkerchief and some cold potatoes. At Aix-la-Chapelle he saw some more of the Pope's Irish guard, and a beautiful lot they looked: they seemed as

if it would be necessary for others to guard them soon. He hoped the day would come when Ireland's brave sons would find a nobler occupation than the attempt to prop up a rotten throne, which he prayed might fall; and might Garibaldi be the means of shaking it! This observation was received by the audience with repeated rounds of applause. Mr. Spurgeon proceeded to give cursory notes of the chief facts of interest in his tour, many of his remarks exciting loud laughter. Antwerp he considered the most religious place on the face of the earth, in a bad sense,—it was full of Virgin Marys and superstition. He saw articles for sale there which were horribly indecent and vulgar; he blushed to recollect them. In Belgium he was glad to find that Louis Napoleon was much disliked. He thought the day would come when the people of this country would regret that they had not allied themselves to Prussia instead of to France. Our natural alliance was with a Protestant and free country, united to us by ties of marriage, and not with a tyrant."

The best answer I can give to such language is Napoleon's last manifesto, which is as noble as the other is vulgar and declamatory:—

"I thank you for the manner in which you appreciate my efforts to increase the prosperity of France. Solely occupied with the general interests of the country, I scorn all which may place obstacles in the way of their development; therefore the unjust distrust excited abroad, as well as the exaggerated alarms and selfish interests in the interior, will not affect me.

"Nothing will make me deviate from the path of moderation and justice which I have followed, and which maintains France on the height of grandeur and prosperity that Providence has assigned her in the world. Therefore give yourselves up with confidence to works of peace. Our destinies are in our hands. France gives in Europe the impulse to all great and generous ideas. She only suffers from evil influence when she is dege-

nerating. Believe that, with the assistance of God, she shall not degenerate under my dynasty."

The following statistics will show the progress of Paris, for which Napoleon has done so much:—

"The population in Paris was, in 1856, 1,174,346. The recent extension of the barriers has brought into Paris 395,454 inhabitants. This gives a population of 1,569,800; but, allowing for progressive increase, it is supposed that, in 1861, Paris will contain 1,700,000 souls. This does not include the floating population of visitors, who do little more than pass through. There are 530 omnibuses running in Paris, 2,082 hackney coaches or cabs, 3,287 *voitures de remise*—a better sort of carriages; there are 4,857 private vehicles, of which 3,571 are four-wheeled. The total of all the vehicles is a trifle over 11,000."

The revenue of France exceeds that of England; and as for the bullion in the Bank of France, that is quite equal in amount to the bullion in the coffers of the Bank of England. In making three statements I have no wish to magnify France at the expense of this country, but merely to disabuse the public mind of the idea that England is a richer country than France, which it cannot be so long as its revenue exceeds that of this country.

A great deal of misconception exists in this country regarding the constitution of France as a free nation. People are apt to view French institutions from our own point of view, as if ours were at all perfect, which is of course a grievous mistake. It is like a man who judges of the religion of his neighbour by his own. The institutions, manners, customs, and ways of thinking and acting have grown up with the French from time immemorial, as they have done in this country; and I need

scarcely say that the manners and customs of the two nations are essentially different. Now if we grant this fact, why do we expect France to conform her constitution to our model, or judge of her institutions by our own? The French have never enjoyed liberty of the Press, and all experience of the trials which have been made only proves such to be incompatible with liberty.

The French are more excitable than the English, and although the English are able to enjoy a free Press that is no proof that the French are the same. I am satisfied that no one would rejoice more than the Emperor if he could see his way to allow perfect liberty to the Press. When all Italy is united under one monarchy, I shall be glad to see the liberty of the Press established in that country, as in England; but I have no hope of this, for the Italians are probably as unfitted for it as the French. That the Italian constitution will sooner or later be established on the French model I doubt not; and if this actually takes place, it will prove that the present constitution of France is quite equal to the degree of civilisation which that people has reached. Rome was not built in a day, and we shall read the history of civilisation in vain if we expect that a nation can be born to perfect freedom all at once. Civilisation is progressive, and if we go beyond what private character warrants, we must expect retrogression and the loss of liberty. The year 1848 is surely too fresh in the recollection of all to permit us to forget the sad lesson it teaches.

Not to dwell longer on this preliminary point, let us judge of the merits of the two Governments of France and England by their fruits, and we shall find that

France is not behind England in all that constitutes a constitutional government in which a fair amount of liberty is enjoyed alike by all classes. We all complain of the passive and do-nothing character of our own Government, and that great fault cannot be charged to the French Government, for no sooner is a want perceived than the remedy is applied; and the contrast between the two Governments in this respect is so great, that ere long the difference in favour of France will be seen, if we do not ourselves improve.

Ever since the introduction of steam-navigation in naval affairs, fears have been entertained of invasion from without. The steam-engine is said to have bridged over the Channel; hence the periodical returns of fears of invasion. While I am not disposed to say that such fears are altogether groundless, I think far too much is made of them. I am inclined to think that the decline of individual strength of mind is the main cause of our fears, and that so soon as the moral character of our people is raised and strengthened, we shall take a more reasonable view of the matter. I am satisfied that no one has any desire to interfere with us; and the more I see of the acts of our neighbours, the more am I persuaded that all such fears are exaggerated. Why should we imagine our neighbours less honest than ourselves? If the steam-engine has deprived us of our wooden walls, that applies to the United States as well as to England; for steam navigation has bridged over the Atlantic as well as the Channel, and yet we do not find the Americans troubling themselves about the French and their armies. While we are right to be prepared for every contingency,

we must not carry that idea beyond what reason and common sense dictate, or we shall certainly forfeit our reputation for courage and self-reliance in the eyes of Europe. Let us evince a more manly spirit, and that will weigh more in the eyes of Europe than any amount of ships and fortifications which we can bring into play.

No small change appears to have taken place in commercial circles in the course of the last twenty years. Let any one go back to the year 1840, just twenty years ago, and enter the great marts of the world—the Stock Exchange, Mincing Lane, Mark Lane, and the Liverpool Exchange, and what does he find? enterprise, excitement, speculation, and enthusiasm. Let him now revisit these busy scenes, and what does he find but the absence of much that he saw before? In the Stock Exchange all speculation has utterly died out. Mincing Lane and Mark Lane, once so famous for their speculators, present the same lifeless aspect. I do not pretend to account for this change; it is right however that I should mention it, in the hope that some future writer may be able to explain it.

It is a feature of the age that people are less easily moved now than they were in former times. Those who remember the excitement caused by the issue of any new book, such as Scott's novels, or the 'Edinburgh Review,' about thirty years ago, will see the great difference now. Let any one publish a book now, however new and startling it may be, nobody seems to think anything of it. I know of no way of accounting for this but by assuming a decline in character; for it is certain that good books are as scarce now as they were then, and that we

stand quite as much in want of information now as we did in any former period of our history. In travelling in the East, I have often been surprised at the want of interest evinced by the inhabitants when strangers go amongst them: nothing startles or interests them, however novel the incidents brought under their notice. Whatever the cause of this want of interest may be, it is very evident that it cannot be a favourable symptom.

The Session of Parliament which has just terminated is remarkable for two things,—much speaking and little acting. Measures in connection with the French commercial treaty having occupied nearly its whole time, and that is of more than a doubtful character. The way Parliament annually treats the Law Reform movement is really trifling with the best interests of the country. The delay in reforming the Corporation of London, to allow the necessary local improvements to go on, is another proof of the want of energy and business capacity. The following description of the Session is from the columns of the 'Times:'—

"Everybody has been active, with the single exception of Parliament. Garibaldi has done something. Napoleon III. has done something. The Turks have done something. The Emperor of China has done something. The British People have done something. The Prince of Wales and his Colonial entertainers have done something. Parliament alone has intended and talked, and hoped and feared, and seen and lamented, and disagreed and postponed, and so frittered away the time till the Prorogation stared it in the face; and then it made a hasty distribution of its effects, did something for criminals, sailors, landlords and tenants, charities, and Roman Catholics, and then gave up the ghost. There never was a more deplorable death-bed."

Now what is the reason of all this absence of business in our boasted reformed Parliament. I answer that Members of Parliament allow themselves to be carried away with oratory and much speaking, rather than by facts and common sense. We are worshipers of rhetoric and scholarship, more than of public spirit and business qualities, and we prefer the vehicle of information to information itself, and come to no results beyond talking. Parliament must become more practical and public-spirited, and that change must be effected by the electors and the Press bringing the urgency of the case seriously under the notice of Members. Legislation for some years has been positively at a stand; the consequence is that evils are multiplying more rapidly than they are removed. It is surprising that, among the variety of changes which Mr. Gladstone has introduced, he could have managed to do so little good. His attempt to abolish licenses beyond a nominal payment for registration would have been very beneficial, but that he unfortunately gave it up. His plan of multiplying penny taxes seems to be a method of taxation unworthy of a great nation, and the sooner all these are abolished the better.

As I have already said, France makes rapid strides in civilisation and commerce, a progress not to be seen in England. No doubt France has much leeway to make up, but very soon, if we do not improve, we shall be surpassed by our enterprising neighbour. Rivalry in all that is good is most desirable, and I mention the fact in the hope that these lines may have some effect in stimulating the efforts of England to regain her lost ground, and if possible to keep her place in the first rank of nations.

I have paid some attention to the important subject of Currency, and the result to which I have come is, that the system of currency now established in this country is sound and satisfactory, and that no party or interest has any right to complain of it. The only reform I would suggest is, that the issue of notes should be transferred from the Bank to the Government, and that the only restriction that should be laid on the amount of issues should be that at least one-third of the amount of notes in circulation should always be represented in gold in the Mint. When thirty millions of notes are out, there ought to be ten millions of gold in the Mint, and so on, more or less according to the ever-varying state of the issues. The object of taking the issue of notes from the Bank, is that the public in times of panic and difficulty may not be misled, as they have always been in such circumstances, as to the power of the Bank in restricting her issues. Nothing but taking the issues entirely out of the hands of the Bank can remedy this evil; and those who will call to remembrance the calamities which have arisen to the nation from delusion on this subject, will at once see the necessity of making the change I have proposed, so that we may be prepared for any new panic which may come.

With regard to the proposal to convert our present coinage of pounds, shillings, and pence, into a new one upon the decimal system, I must say I cannot approve of it. It is opposed to the order of nature to make everything uniform, and that I think is a sufficient reason to condemn the movement. Why should we copy the French and Americans? Can we not keep our own system, to

which I never heard a single objection worth mentioning? The decimal project is a notable instance of the love of change, where no object is to be gained, and all such changes must be studiously avoided. Is the catalogue of real evils so reduced that reformers are forced to turn to where no reforms are wanted?

A few particulars as to the supply of food may not be without its use, for it is surprising how little is known generally of the subject.

England.

	Acres.
Under tillage	12,441,776
In grass	15,212,203
Waste	9,670,936

Scotland.

Under tillage	2,003,695
In grass	9,234,990
Waste	1,374,660

Ireland.

Tillage	4,312,746
Grass	1,257,864
Unaccounted for	15,237,661

In France there are 15,000,000 acres of land under wheat, producing 24,000,000 quarters; whereas we have in England 3,500,000 acres under wheat, which produce 11,500,000 quarters. In France they get only one quarter and a half to the acre, whereas in England we get three and a half quarters to the acre! Now what is the cause of the smallness of yield in France? I answer that it is the want of rain and moisture. The humidity of our climate enables us to lay down permanent pas-

tures with great advantage, and in this way large numbers of cattle and sheep are kept. More than one-half of the land is pasture in England, whereas not one-tenth of the land in France is pasture; consequently the resources of France as regards manure are not nearly so great as they are in England, and that I think accounts for the superior yield of England.

Fears have been entertained that, now we have free-trade, we shall become more and more dependent on other countries for our supply of corn and provisions, but the particulars I have given do not indicate any such result. The more we improve our pastures the more cattle and dairy-produce we shall have, and that will improve our capabilities of raising corn as cheap, or even cheaper than any other country. That the increase of population should outstrip the increase of produce for a time is possible; but if draining and other improvements go on as they have been doing, there is little fear that the supply will meet the demand in future years as easily as it has done in the years that are past. The quantity of land that is thoroughly drained probably does not exceed one-twentieth of the land that requires draining; here therefore we have a resource as yet scarcely entered on.

England is ahead of other countries in agriculture, not only as regards the yield of corn, but the breed of cattle, and the produce of the dairy. Custom and habit have ruled this art since the days of William the Conqueror; but now custom is so entirely rooted out, that agriculture, set free, is apt to suffer more from the excessive desire of novelty, than from adherence to custom. One would have thought that agriculture would have been the

last to reform itself; but instead of that, it has been the first. Turnips and guano have been the great agents by which the vast strides in agriculture have been accomplished. In going forward to new conquest, we must seek out new sources of fertilizing the land, for it is evident we must give back what we take from it if we wish to keep up its productive qualities.

To apply the sewage-waters of our towns, is of course the great and natural source from which our lands are to be permanently fed; for in applying that fertilizer we shall always give back to the land what we take from it. It has been tried over and over again to manufacture a useful British guano from sewage-water, but without success. There is no difficulty in making a guano, but when the product is tried on the land it is found to be useless. The virtue contained in the sewage-water is either dissipated in the process of manufacture, or rendered insoluble, and therefore unfit for the use of the plants; and for that reason there is no prospect of ever being able to apply the refuse of our towns to the land in a dry state.

It will now be asked how the sewage-waters may be applied in a liquid form, and fortunately in that state no insuperable difficulties stand in the way. Let me take London for an example. As soon as the sewage-canals now making are completed, Joint-stock Companies will be formed, which will commence works on the banks of these canals for the distribution of the sewage-water on the farms in the neighbourhood. These Companies will undertake to cover farms with a network of pipes, and to supply the land so covered with sewage at so much per

acre. This could probably be done at the rate of 20*s.* an acre per annum, with profit to the Companies and the farmers. Such, I think, is the solution of this great question,—a result which is destined to operate largely in the future history of agriculture.

In a new edition of this Work, I propose to review American history; meantime I give the following article from the leading journal of New York:—

"*Prospects of the United States.*—No one can say how much Wheat is produced in the United States, or how much Indian corn. The actual amount of rice, tobacco, hay, pork, beef, butter, rye, potatoes, etc., raised in the country is equally a matter of doubt. People talk of a *maximum* crop of 25,000,000 quarters of wheat, but that is a mere rough guess. There is only one great staple the production of which is reliably ascertained from year to year, and that is Cotton. It is, however, pretty certain by this time the crops of 1860, whatever may be the aggregate amount of each, will, without exception, be the largest ever raised in the country. The only crop failure this year is the wheat and corn crops of some of the southern States, where they have had but little rain; but these States have never been great producers of food, though their wheat has generally been very fine in quality. Throughout the great wheat-growing States of the Union—New York, Pennsylvania, Ohio, Indiana, Illinois, Wisconsin, Minesota, Michigan, and Iowa—the crop is universally pronounced by the farmers to be the best ever harvested. In the South, both the tobacco and the rice planters are in good spirits. The sugar crop of Louisiana will be short, we are told, as also will the corn crop in the Gulf States. With regard to cotton opinions differ somewhat. In the beginning of July the favourite estimate, based on the area planted, and the fair spring weather, was 5,000,000 bales; but since then the

drought has affected the upland, and some reduction must be made. Some authorities look, under favourable circumstances, for a crop of 4,800,000; others think it will not exceed the crop of 1859,—say 4,600,000; while others doubt whether it will reach 4,500,000 bales. Turning to the manufacturing business of the country, we find that it never was so prosperous before.

"The amount of raw material consumed in the New England factories this year is fully one-third in excess of the old average. New England is competing successfully with Old England for the Asiatic trade. Great Britain will find, after she has spent a few score of millions in subjugating the Hindoos and beating the Chinese, that she has merely opened a market for Lowell and Lawrence. So in hardware: our native manufactures are driving the foreign goods out of the market. If the present duties were abolished, in a few years our manufacturers would have the whole home field to themselves. Meanwhile, for the first time in our history, our consumption has not kept pace with our productions. Generally speaking, the American people not only spend all the money they make, but borrow as much as they can besides. Now we are spending comparatively little, earning more than usual, and borrowing nothing. We are building no railroads, except a few necessary extensions of our present railway system into the western wilderness. Until within a few weeks even the merchants have not been borrowing as much as the Banks wanted to lend. Universal caution and conservatism seem to have overtaken the financial and commercial community."—*New York Herald, August,* 1860.

Our consumption of wheat in the United Kingdom is about twenty million quarters, of which we grow fifteen million quarters and import five millions. Our chief supplies of wheat come from France, America, and the Black and Baltic Seas. France may be said to give us

one million and a half quarters, America as much, and Prussia and Russia the remainder. The largest importation from the United States was in 1856, when prices were high in Europe, owing to the Crimean War; and in that year the imports from the States and Canada reached 1,900,000 quarters. This year we are promised a large quantity, but that it will exceed the imports of 1856 is not probable.

The rapid increase of the Cotton trade is extraordinary, for it has doubled within the last fifteen years. Of the 4,500,000 bales, the produce of America, we take 2,700,000 bales, France 600,000 bales, and America 700,000 bales. I need scarcely say that these facts are enough to refute the boast of the Americans, that they are about to supersede England as the great workshop of the world.

The commercial crises of late years were those of 1825, 1839, 1846, and 1857. As the first and last of these arose from peculiar circumstances, I shall only allude to 1839 and 1846. In these years the interest of money and the price of wheat were unusually high; and this double fact ought to reveal one of the great causes of these occurrences. When the produce of the soil is deficient, expenditure exceeds income; hence the scarcity of money, or rather of capital. All classes are compelled to retrench, so that the distress affects the manufacturing as well as the agricultural interest of the country. While over-trading may be said to be the primary cause of commercial crises, the occurrence of a deficient harvest is the secondary or proximate cause which produces the crises.

CHAPTER XX.

THE PRESENT TIMES.—*Concluded.*

The Coming Struggle on the Continent. Strikes among the Workmen. The Educational Conference. The Church Difficulty. The Inventions and Discoveries of the Age. The Balance of Good and Evil. The Rich and the Poor.

I HAVE carefully observed the career of Napoleon since 1848, and, if I am not much mistaken, the people of England will yet recognize in him their best and surest ally. It is probable that the day will come, when Napoleon will visit London to celebrate the successful issue of a coming struggle with Russia and Austria, and then shall we know that Napoleon is sincere. The Press of England took an unfortunate turn when it aided the intervention of Russia in Hungary in 1848–1849; and as it may not be long before that war will have to be fought over again, it is to be hoped that the Press will take a more enlightened and liberal view of Hungarian rights than it then did.

We must never lose sight of the great principle of the right of nations to depose their sovereigns, when the force of circumstances compels them to that course, and to choose such other sovereigns as they may think right and proper. Neither must we lose sight of the great principle of non-intervention; for if that is to be infringed,

there is an end to the peace of nations. The international law of Europe is "non-intervention," and if the Press will in all cases urge the necessity of observing this law, it will consult the ends of justice and civil right.

Let it be remembered that nations are not made for kings, but kings for nations, and it is because we ignore this self-evident truth that so much oppression exists. It is now certain that the rights of the oppressed can no longer be ignored, and I believe there will be no peace in Europe until Italy and Austria are free. The abused laws alike of God and man demand, in a voice which cannot be stifled, that the rights of these peoples be vindicated. Are the millions to suffer for the tens who are interested in keeping up the present system? It was ignorance and superstition which enabled the few to enslave the many; but now these bonds are broken, kings and their armies will not prevail.

Only consider what must be done to put down the Italians. The Italians and Hungarians must be imprisoned or banished *en masse*. Those who would attempt that, had better first sit down and count the cost before they try the experiment. Let such remember the War of Independence in America, and how an infant but united people, strong in the justice of their cause, defied all the power of England, and in the face of fearful odds made good their liberty. The justice of the American cause arose out of the oppression of England, and in like manner the justice of the cause in which the Italians and Hungarians are engaged arises from the oppression they suffer.

There must be no coquetting with Austria if a per-

manent peace is to be the result, for what concord can liberty have with despotism? In the wars of the first Napoleon we took the side of Austria and Russia, but in any future wars it will be our wisdom and duty as a constitutional government to take the side of France and Piedmont. Our natural ally is France; and although it is often said that France is a despotism, I am not of that opinion. We only deceive ourselves if we imagine that a constitution which rests on the suffrages of its people can be such. We must disabuse our minds of such notions, or assuredly our counsels will be thrown into confusion at the very time when union is most wanted. We live in extraordinary times, and if we would act wisely we shall not follow the policy we did in the times of the first Napoleon, but meet the new circumstances of Europe in the spirit of the age; and as that has no precedent in the past, we must disregard the precedents of our past, and chalk out a new and better course for the future.

I have every confidence in the good-sense and judgment of Napoleon, and his course in the event of war will probably be this: he will allow the Italians and Hungarians to fight out the battle of independence with Austria without interference; but if Russia or any other Power should interfere, either in Italy or Hungary, he will enter the field with all his forces, and assist the Italians and Hungarians to complete their emancipation. This programme would be recognized as the language of justice and honour, and I am satisfied that nothing short of this will satisfy the united voice of civilised Europe. With regard to the duty of England, in the event of war

between France and the despotic Powers, I can only say that, if we can hold aloof with honour, we ought to do so; but if not, we must join France in her mission for the protection of liberty.

The Emperor will find that he cannot serve the cause of liberty and yet support the Pope, whose interests are opposed to liberty. The Emperor will, sooner or later, have to meet the hostility of the priesthood in France; but he will find that it is better to lose the good opinion of the hierarchy, than the support of the liberal Powers; and it will be for him to choose between the two. A Protestant reformation in France would cut the Gordian knot; for in that event the French, like the English clergy in 1545, would conform to the new constitution of the Church. Let the French people only be fully informed on the Church question, and they will be as ready to reform their faith and Church as the Italians; and none know better how to disseminate liberal principles than those who are now at the head of affairs. All that is wanting is a hint from high quarters, and the power of the Popedom over the consciences of the people will pass away, and give place to a Church and faith based on the immutable principles of truth and liberty. The time has come when the great question of moral and religious liberty in France as well as elsewhere must be met; and I am not without hope that he who has so powerfully aided the interests of civilisation and progress, will have the courage to persevere until the work is completed. The Emperor may rely upon substantial aid from this side of the Channel, and when France and England are resolved who can say nay?

The population of Great Britain and Ireland may be taken at thirty millions. About one third of that number constitutes the upper and middle classes, and the other two-thirds the industrial classes. The occupation of the people may be divided equally into three classes. Ten millions may be said to be dependent on manufactures, ten millions on agriculture, and the remaining ten millions are tradesmen and domestic servants living in towns. If we consider the Government revenue to be ten per cent. of the national income, which I believe to be near the truth, the national income will be six hundred millions, or ten times that of the revenue. Such being the income of the country, it will be useful to inquire how that money is spent: the following is an estimate.

I calculate that two hundred and fifty millions, or nearly one-half of the whole, goes for food; eighty millions are spent in drinkables; one hundred millions goes for clothing, house-rent, and furniture; fifty millions for education; sixty millions for travelling and amusements; and sixty millions for direct and local taxes. In noticing a national calamity which affects the present age more than any other, these figures will be useful. I refer to Strikes among the workmen of the Metropolis and the manufacturing districts of Wales, Yorkshire, Staffordshire, Lancashire, and Scotland.

The loss to the workmen themselves, and to the country at large, occasioned by these Strikes may be estimated from the income of the nation. If a tenth of the tradespeople in towns strike, that would involve a loss of exactly twenty millions sterling, for one-tenth of the

estimated income derived from that source is precisely that amount. Again, if a tenth of the workmen employed in mines and factories strike, the loss will be the same. Strikes among the workmen have unfortunately become a chronic disease; not a year passes without them, and they come and go year after year in an increasing ratio. I know of nothing which threatens the existence of society more than this calamity; for the more population increases, the more dependent do we become on our great factories and public works, and unfortunately the losses from Strikes may be expected to go on increasing year by year unless some remedy be applied.

The only remedy is, of course, education. So long as the workmen are left to wallow in ignorance and delusion so long will the Strikes continue, and the loss will not fall on the workmen and their employers only, but on the whole community. Once reduce the income of the State, and the rich will have to pay the deficiency; there is no escape from it: so that after all, the question of educating the people is one of pounds, shillings, and pence, to one and all. We must either improve the working-classes, or be contented to pay for their misdeeds either in poor-rates or additional taxes. At present trade is upon the whole flourishing, and consequently we do not feel the loss we are incurring from Strikes, but a day will come when these losses will show themselves. It will therefore be wisdom in the Legislature to improve the education of the masses in time, lest, by putting off the remedy too long, England be visited by a revolution, which might not only involve national bankruptcy but national disruption. In the Middle Ages the Church

saved civilisation, by converting the barbarian people before they became powerful enough to seize the empire; and if the same precaution be now taken with the masses, by educating and civilising them, the dangers attending modern civilisation will be obviated.

In 1856, Prince Albert, alive to the importance of the subject, called together the friends of education from all parts of the United Kingdom, to consider what ought to be done to give new vigour and life to our educational establishments. The question submitted to the Conference was, why is it that, with all our schools, which are to be counted by thousands, and their scholars to be numbered by hundreds of thousands, no perceptible improvement is made in the masses. Although we teach the young to read and write, they, as they grow up, remain as much the slaves of intemperance and improvidence as ever. The Conference met at Willis's Rooms, and was presided over by the Prince; and after three days' consultation, no answer was given to the question, and the meeting separated without coming to any decision. This significant result proves at once the want of reform in our educational establishments, and the power of intolerance to prevent any reform worth mentioning. I cannot imagine that the learned doctors assembled were ignorant of the real cause of the failure; and if so, the unsatisfactory state of public opinion was the reason why the Conference was unable to state even the cause of the failure of education, far less to suggest a remedy.

The reason why education does not improve or civilise the masses is, of course, because the education afforded

neither instructs the intellect nor improves the feelings. Education is confined to "learning,"—hence its failure; we must act upon the feelings by the intellect before we can rear up the young, that when they grow up they may produce the result required. It is a fact which all feel, that education cannot be improved until public opinion has first been reformed. If therefore we wish to see the people educated, we must begin by reforming public opinion, and to do that a reformation is necessary. Let it never be forgotten that the higher classes suffer from the misery of the lower classes, for no one class in society is independent of another. We may soon be obliged to grant the franchise to the people, and it is of vital importance that we should prepare them for that trust; for should it be granted before the people are educated, it must be dangerous.

This brings me to the most important feature of the age, the schism in the Church. The occurrence of a schism equal to that which now exists in the Church of England, is, with the exception of the schism of the Pharisees and Sadducees in the first century, without precedent in history.

The whole country is parcelled out into two hostile parties; and if, in the strife and weakness which anarchy always brings with it, the Church of Rome has been able to pick up a stray convert or two, this was only to be expected. The High Church has its own churches, schools and colleges, its own societies, with missionaries in all parts of the world, its own newspapers and periodicals: its organisation is complete, and the same may be said of the Evangelical party, who are not behind their

rivals in this respect. With a Church and country thus divided against itself, there is no saying what perils and calamities are in store for us. There are fifty different forms which superstition and scepticism may take; and while we are hesitating in going forward to a reformation, a new faith, worse that anything we know of, may take the world by surprise. Error surrounds itself with many sweets, and we must not delude ourselves with the idea that civilisation is now too far advanced to allow itself to be carried away by delusion and error, of which Mormonism and the Revivals are the proofs.

For some years the law-courts have been occupied with the cases which have arisen out of the schism, which has brought the subject prominently before the public. In one church the people find Free-Will preached, and in another Election; and in their perplexity which to believe, there is no wonder that litigation and breaches of the peace occur. These occurrences have led to a very general desire for reform, and accordingly we have witnessed the resuscitation of the Convocations of the Church. Convocations, which had not met for the despatch of business for two centuries, are now periodically called together; and it is only because the public mind is not yet prepared for the necessary doctrinal reforms, that these meetings have produced no fruit.

The malady which causes the schism is one of doctrine, and not of Services. Some of our reformers however persist in ignoring the malady, and vainly think to reform the Church by altering the Services. What should we think of a physician, called on to prescribe for an internal malady, who only applied an ointment to remove

the eruption on the skin which the malady within had caused? We should of course discharge the physician, and tell him he knew nothing of his profession. But, foolish as the physician might be, our reformers of the Services are equally foolish.

It is because Church reformers ignore the question of doctrine that not the slightest approach to a settlement has been made for the last twenty years, although compromises of every possible description have been offered, first by one party and then by the other. The clergy have yet to learn that reform involves sacrifice; and until all parties are prepared to sacrifice error on the altar of truth no progress can be made. The question of doctrine must be met, and then the necessary alterations in the Services will follow as a matter of course. The High Church movement has introduced new doctrines into the system; and unless we can expel that novelty, the existing Church cannot go on as before; for we must entertain a revision of the whole system, with the view of adapting our existing institutions to the new order of things.

If I am told by any of my readers that they do not object to a Church Reform Bill, but they see no necessity for a reform of opinion, I answer that the one cannot be obtained without the other; and if we wish to see the Church and country once more united in the bonds of peace and Christian fellowship, we must begin with the reform of private and public opinion. Here again custom and feeling will be the adversaries to be contended with; but necessity governs even these powers, great as they are; and the necessities of the schism will in time

put down all opposition. It would however not be wise to allow the schism to cure itself, for that remedy involves much suffering and many perils. It is manifestly the duty of all true friends of their country to do what in them lies to deliver the nation out of its present dilemma; and, by a reform of individual opinion, every man has it in his power to add his mite to the great and good work. A country divided against itself presents a fearful state of things to contemplate; and although we do not feel this evil as we ought, for twenty years of dissension have accustomed us to it, yet the fact remains the same, and the danger to the State arising from the continuance of the schism cannot be overstated.

The steam-engine, by far the greatest discovery of modern times, was the invention of James Watt, about the year 1750. George Stephenson was the discoverer of the Locomotive Engine, and to these two great men we owe the discovery of steam-power. This discovery is second to none made in any age of the world, not even excepting the discovery of the New World or the invention of Printing. The discovery of America enlarged the area of the world, but the steam-engine brings every part of the world into direct and rapid communication with every other part; and if improvement is better than extension, there does not seem to be any comparison between them. The art of Printing does not give us books or newspapers, it only lessens their cost; for, before printing, written books were beautifully executed, and obtainable at a price surprisingly moderate: for that reason I am inclined to think that the steam-engine exceeds in importance even the discovery of Print-

ing. The steam-engine enables us to extract the rich ores of the earth from great depths, which before could only be got near the surface, and thus multiplies the mineral riches of the world a hundredfold. Steam enables us to manufacture these ores into iron and other metals, and supplies the arts with materials at moderate prices. It enables us to cross the seas with rapidity and certainty, and to navigate the land by our railways with equal rapidity, and thus all parts of the earth are brought into immediate contact.

The Electric Telegraph had no discoverer, unless Chemistry can be called such, for it was the natural result of the progress going on in that science. I have already had occasion to speak of Geology in the highest terms, but I am not certain that Chemistry is at all its inferior. The Telegraph is an extraordinary invention; by it we make an invisible agent speak and write at any possible distance without the intervention of time. Electricity is an agent of which we know little; and whether it belongs exclusively to the atmosphere, or extends into space, is as yet a question unsettled. Whatever this agent may be, we have discovered the way of turning it to good account, as a carrier of our messages to all parts of the globe.

As if ocean-steamers, railways, and telegraphs were not enough, the world is now presented with another discovery, not much inferior in value to those I have mentioned,—the discovery of gold in North America and Australia. India and Africa in ancient times were the great gold-fields of the world. South America followed in the reign of Charles V., and latterly Russia

and South America have furnished the chief supplies; but all these sources, at the period of the discovery of California, did not produce above five millions sterling annually. The new mines of California and Australia already supply thirty millions annually, or six times the previous amount. This great discovery has raised flourishing colonies in the countries where the mines are situated, and has increased the general commerce of the world to a great extent. We know now where to seek for gold; and as the strata in which it is found cover a large portion of the globe, more of these discoveries will be made.

The discovery of the gold-mines came most opportunely, and has already done incalculable good, and promises still greater things in the future. Such is the advance at the present age as seen in physical science,—an advance unparalleled in any former period. Now what does all this progress mean? Is it to stop here, or to carry us forward to a corresponding moral advance? This question will be answered if we look to the experience of the past. Invention and discovery in the sixteenth century were immediately followed by a moral advance,—the Reformation of Luther; and if this, the second age of discovery, is not followed by a second reformation, such a result will be altogether opposed to experience and the natural sequence of cause and effect.

Having described in detail the various elements of Civilisation now at work, I am prepared to sum up the whole, with the object of estimating our progress or decline as the case may be.

The items favourable to civilisation are:—1st, the Re-

volutionary wars of 1848 and 1859: these wars have been favourable to progress and liberty; much remains to be done, but, as a beginning, great good has been accomplished; 2nd, the French alliance, which is likewise favourable to civilisation and liberty; 3rd, the discoveries of the age, and the progress in physical science, all highly encouraging; 4th, the High Church schism, which is extremely promising and has done good. These being the chief movements upwards, let me turn to the movements downwards; we have 1st, the revival of Calvinism, and its depressing effects on individual character,—an evil which is showing itself every day in an increasing ratio; 2nd, we have the prevalence of intolerance, which is daily becoming more oppressive; 3rd, we have the spread of Mormonism in all parts of the country; 4th, the spread of religious Revivals throughout the United Kingdom; 5th, the strictness of the Jewish Sabbath applied to the Lord's-day, which cannot but have a serious effect on the industrial classes; 6th, the Strikes among workmen, threatening the foundations of society; 7th, the insincerity of society, arising from the depression of individual character and the absence of public spirit; 8th, Education, with schools and attendance sufficient for anything, but producing no fruit.

In striking the balance between the good and the evil, there is no question that Civilisation is going backwards. To give a more flattering account of the times is not in my power. Public opinion has been gradually following the direction of Calvinism and Judaism; and in avoiding the rock of St. Peter, we are tending to the sanctity of the Pharisees. It is not the material things, of which

this age is so rich, that govern the world for good or evil, but the spiritual things, of which we are so poor; and under these circumstances I think I have given a true report of civilisation in these islands when I say that it is on the decline.

Prevention is ever better than cure, and the proposed reformation is essentially preventive. We spend above six millions annually on our poor, raised by compulsory assessment, and double that sum in voluntary contributions. We spend some millions on courts of justice and reformatories, many millions on superfluous drinkables, several millions on hospitals and such-like, and a sum more than all these twice told on useless schemes arising from ignorance and delusion. I will not say that the whole of this vast expenditure of capital will be saved by the reformation, but this I may say, that a moiety of these sums will certainly be saved when our moral and religious creeds are placed on the basis of liberty and truth.

In holding out this bright prospect, I trust I shall not be accused of presenting to the mind a flattering tale which cannot be realised, for these pages will justify all I have said. Incredulity has often deprived the world of untold riches, and in now asking the reader to place faith in truth and justice, and in the bountiful provisions of Providence, I feel assured that the result, great and glorious as it may be, will not fall short of all I have ventured to promise. Let it not be imagined that we are increased with goods and have need of nothing more; for while the few are rich the many are poor, and in advocating the claims of the reformation I seek not the in-

terests of those who have need of nothing, but rather of those who are in want of all things, for civilisation will not be complete until its blessings are extended to all classes of the community.

In England every man leaves his property as he pleases, but in France the law obliges every man to leave a certain portion equally amongst his heirs. The result of these two opposite systems is very striking in the two nations. It has raised up in England a great and rich aristocracy among the landlords, merchants, and manufacturers of the land, but has at the same time left the middle and lower classes as dependent as ever. It has raised up in France a numerous middle class, possessed of moderate means, a class which is ten times as numerous as the same class in England. The English system may be said to produce a few who are immoderately rich, and the many who are poor.

These are the facts of the case, and if I am asked to say which is the better system of the two, I answer that the French system seems to me to be the best. If the object of civilisation is to create vast factories and statistical results, the English system is the best; but if the object is the general welfare and happiness of the masses, the French is the best. The object of civilisation is undoubtedly not national wealth and greatness, but the individual welfare of the population; and that being so, a more general distribution of wealth than is to be seen in this country is called for. To effect this object some alteration in the law of succession seems necessary, to secure a greater diffusion of wealth than heretofore.

This fact of the greater number of men of independent

means in France than in England was proved by the three loans made by Napoleon for the Crimean war, which were subscribed by the middle classes of France to the number, if I recollect aright, of several hundreds of thousands. This could not have been done in England, for we possess no such numerous class.

I shall conclude this review of the present times with a single remark on the visit of the Prince of Wales to Canada.

The object of the recent Orange-Protestant demonstrations in that country was of course not love for the Protestant religion, but purely to gratify the feeling of hatred to the Catholics. The Protestant Canadians are therefore in the wrong, and of course the Prince could not encourage any such feelings. While this was the case, I cannot help thinking that the Duke of Newcastle would have acted better if he had ignored the whole affair. The way to meet such outbursts of intolerance, so common in Ireland as well as in the Colonies, is to ignore them, for to notice them is only to fan the flame. The only way to remove these exhibitions of folly and intolerance is to go to their causes, by improving public opinion with a view to a reformation of the Church, which is destined ultimately to remove them.

CHAPTER XXI.

ENGLISH LITERATURE.

List of Authors, and their Works. The best Books, and how to choose them. Professor M'Cosh and Mr. Smith. Review of Philosophy. The Art of Writing, Reading, and Speaking.

With the object of throwing all the light I can on Literature, that important element of civilisation, I shall begin with a list of authors and their books. Roger Bacon, Dante, Petrarch, and Chaucer were the pioneers of modern literature, but it was not until the Reformation that literature could be said to begin in England. I shall give the authors' names in chronological order, so that the relation which they bear to each other may be seen at a glance.

It was in the sixteenth century that any authors of note made their appearance in this country, of whom I may name the following:—

1535. Sir Thomas More. Utopia.
1586. Sir Philip Sidney. Arcadia.
1598. Edmund Spenser. Faëry Queene.
1600. Richard Hooker. Ecclesiastical Polity.
1617. Sir Walter Raleigh. History of the World.
1616. William Shakespear. Plays.

In the seventeenth century, which opens with Bacon

and closes with Newton, great advances in literature and intelligence show themselves.

1626. Lord Bacon. Novum Organum; Moral Essays.
1657. Dr. Harvey. Circulation of the Blood.
1637. Ben Jonson. Forest and Underwood.
1667. Jeremy Taylor. Holy Living.
1668. R. Cudworth. Intellectual System.
1674. John Milton. Paradise Lost.
1674. Lord Clarendon. History of the Rebellion.
1677. Dr. Isaac Barrow. Sermons.
1679. Thomas Hobbes. The Leviathan.
1688. Samuel Butler. Hudibras.
1691. Richard Baxter. Everlasting Rest.
1694. Archbishop Tillotson. Sermons.
1700. Sir William Temple. Politics and Manners.
1700. John Dryden. Poems.
1704. John Locke. The Understanding; Toleration.
1713. Earl of Shaftesbury. Manners.
1731. Daniel Defoe.
1715. Gilbert Burnet. History of the Reformation.
1719. Sir Isaac Newton. Principles of Philosophy.

In passing to the eighteenth century, which opens with Addison and ends with Paley, books begin to increase in number and variety; but as regards strength and vigour, they appear to yield to their predecessors.

1719. Joseph Addison. The Spectator.
1729. Richard Steele.
1744. Dean Swift. Politics and Manners.
1752. Bishop Butler. The Analogy; Sermons.
1744. Alexander Pope. Poems.
1773. Lord Chesterfield. Manners and Politeness.
1771. Thomas Gray. Poems.

1774. Oliver Goldsmith. Vicar of Wakefield; Natural History.
1776. David Hume. History of England; Moral Philosophy.
1784. Dr. Samuel Johnson. English Dictionary; Lives of the Poets; Rasselas.
1790. Dr. Adam Smith. Wealth of Nations; Moral Sentiments.
1793. Dr. William Robertson. Histories of America, Scotland, and Charles V.
1794. Edward Gibbon. History of Rome.
1800. Dr. Blair. Rhetoric; Sermons.
1800. William Cowper. The Task, and other Poems.
1805. Dr. William Paley. Evidences; Moral Philosophy.

Dr. Blair's 'Rhetoric' is a most valuable book. Cowper, a contemporary of Blair, is in poetry what Blair is in prose, and I only wonder why Blair and Cowper are not more read.

In the nineteenth century books multiply beyond measure. Novels, books of science, periodicals, and newspapers are added to what literature formerly comprised. This diffusion has not been favourable to the progress of knowledge, for we find a great falling off in books of information. Two centuries ago only three hundred publications appeared annually, but now at least three thousand books and periodicals come out every year; and if the public are perplexed how to choose their reading, in consequence of such profusion, that is an evil which calls for some better information as to the relative value of books than we yet possess.

1832. Sir Walter Scott. Poems and Novels.
1820. Dr. Thomas Brown. Lectures on Philosophy.
1824. Lord Byron. Poems.

1822. Sir John Herschel. Astronomy.
1832. Sir James Mackintosh. History; Edinburgh Review.
1832. Jeremy Bentham. Morals.
1834. Samuel Taylor Coleridge. Poems and Essays.
1847. Dr. Thomas Chalmers. Sermons; Philosophy.
1859. Henry Hallam. Histories of the Middle Ages and Literature; History of England.
1829. Sir H. Davy. Chemistry.
1848. James Pritchard. Natural History.
1820. Lord Jeffrey. Edinburgh Review.
1860. Lord Macaulay. Essays; History of England.
W. H. Prescott. Ferdinand and Isabella.
Thomas Carlyle. Oliver Cromwell; Heroes.
Washington Irving. Life of Washington.
Sir Roderick Murchison. Geology.
Sir Charles Lyell. Geology.
Sir E. Bulwer Lytton. Novels and Politics.
J. S. Mill. Political Economy; Liberty; Dissertations.
Sir Archibald Alison. History of Europe.
Charles Dickens. David Copperfield.
Alfred Tennyson. Idylls of the King.
James M'Cosh. Divine Government; Intuitions.

Dr. Brown's Lectures I consider by far the best of the philosophical books of its day; but now that we have M'Cosh's 'Divine Government,' perhaps for ordinary reading the latter is to be preferred.

Hallam is probably the best of our historians. The spirit in which Hume and Gibbon wrote is very objectionable, and as for their philosophy it is extremely weak. Alison is our only contemporary historian; and although the 'History of Europe' abounds in fallacies on currency and protection, yet, as a defective history is better than none, I believe that Sir Archibald has laid

his country under an obligation to him in writing his History. If the author would give us a new edition of his work, in a tenth of its present bulk (twenty volumes), he would produce a book which would go down to posterity, and this I hope he will do.

Considering the opportunities Macaulay enjoyed, his History seems to come short of what might have been expected. He fills four volumes in writing the history of a quarter of a century, and after having said that the world would never be converted by quartos, it is strange to see him fall into the very error he condemns in others.

Sir Charles Lyell's 'Elements of Geology' is undoubtedly the best book on the subject, but it is very far from what it ought to be. If a book which an ordinary reader can make nothing of can be called good, then Sir Charles's book is a good one; but if not, what I have ventured to say is fully justified. Let the geologists relinquish the absurd names they give to things, and the science will pass from a dead to a living language, as theology did in the sixteenth century. All that is necessary is to translate the Greek and Latin terms into English, and the complete reformation of geology will be accomplished.

Mill's 'Political Economy' is probably the best work on the subject, and perhaps approaches nearer to one on civilisation than any other book, either in English or any other language.

If there is anything better than a good friend, it is a good book, of real information; but these, alas, like friends, are few and far between. I need scarcely say how much the enjoyment of life would be increased if all the sciences were popularized, and disabused of the

Greek and Latin names. Practically science is as much a mystery to the public as the hieroglyphic writing was to the Egyptians; and having shown how that defect may be rectified, I trust something will be done. Let geology begin, and all the sciences will follow.

Mysticism is that which is popular in our day. Now what is mysticism, of which we hear so much, and to which we all give ear? I shall try to explain it. It is a mixture of truth and ignorance: writers take us into the wood and leave us there; they give us much that is good and true, which excites the imagination, but they fear to tell the whole truth, as that would touch on some of the erroneous doctrines of the Church, and of public opinion; they therefore leave their message only half told. Mysticism excites the imagination, without touching the understanding, and such is the literature in vogue in the present day. It is of course the public, and not authors, who are to blame for this declining state of authorship; for if the public would be more tolerant, authors would take courage, and tell the whole truth, when knowledge would take the place of mystery. It will be asked, if these things are so, how it happens that I venture to publish the present Work, which freely dilates on the faults of the age. The reason is, that I take a comprehensive range; for it is always easier to propose a budget of reforms, than to attack any error or abuse singly. There is not a chapter of this book which I would venture to publish singly; but taken collectively, I have nothing to fear.

The following are the opinions of men who deservedly stand high in literature.

M. Guizot says:—"Whoever observes with any degree of attention the English genius, is struck with a double fact: on the one hand he perceives much practical sense and ability, and on the other an absence of general ideas and of elevation of mind on theoretical questions. Whether it is a work on history or jurisprudence, or any other matter, we very rarely find the great and fundamental reasons of things at all treated of."

Mr. Mill says:—"Books of any solidity have almost gone by. Literature becomes more and more a mere reflection of current sentiments, and has almost entirely abandoned its mission as an enlightener and improver of them."

Professor M'Cosh, has lately produced an elaborate work of great value on the 'Divine Government,' from which I shall give some extracts. My object in noticing this book is to show the evil of retaining the ideas of Original Sin and Predestination in our systems of morals and religion. So great is this evil, that I maintain that any book which contains truth, and yet professes such erroneous notions, must to a great extent be contradictory and inconsistent.

Preface.

"We are to be engaged in reading, it must be acknowledged, the half-effaced writing on columns sadly broken and disjointed, showing but the ruins of their former grandeur; nevertheless, with care, we trust to be able to decipher sufficient to prove, that the writing is of the same import as that brighter and clearer revelation which God has given of himself in the volume of his Word; and by their sameness, to demonstrate that both have been written by the same unerring hand."

General Laws and Providence.

"Many piously disposed minds, we are aware, are inclined to be jealous of the discovery of law in the universe. Some of the ancient philosophers of Greece were suspected of atheism, and subjected to persecution, because they pointed out the natural causes of phenomena which the vulgar ascribed to special miracle. There is still a lingering suspicion among many, of the extent to which modern research is pushing the reign of law. They feel as if science was setting itself up as a rival to Deity, and attempting to drive God from one part of his dominions after another, in much the same way as Rome extended itself in ancient times, making conquest upon conquest, always under a plausible pretext, and in the hope that at last it might reign alone. It will serve to remove this mistake (for such we reckon it), if it can be shown that there is admirable wisdom displayed by the Divine Being in the selection of this particular mode of government. The wisdom of this method appears in its exact adaptation to the nature of man. Had man been differently constituted, it is conceivable that a different system might have been preferable.

"We would be as jealous of law as any man can be, if it acted as some represent it—we would be as jealous of it as of mere brute force under no control. We are not jealous of the introduction and widest extension of general laws; for in their harmonious adjustment, they acquire a plastic power which enables them to fulfil each of the purposes of an all-wise God. While the fixed nature of the laws gives to providence its firmness, the immense number and nice adaptation of these laws, like the innumerable rings of a coat-of-mail, give to it its flexibility, whereby it fits in to the shape and posture of every individual man.

"There have been disputes among thinking minds in all ages as to whether the providence of God is general or particular. Philosophers, so called, have generally taken the for-

mer view, and divines the latter. There has been a wide difference between the views of these two parties, but there is no necessary antagonism between the doctrines themselves. The general providence of God, properly understood, reaches to the most particular and minute objects and events; and the particular providence of God becomes general by its embracing every particular."

Science and Religion.

"One of the objects contemplated in this treatise has been the spiritualizing of nature, which has been so carnalized by many, and in sanctifying it, to bring it into communion with religion.

"We have often mourned over the attempts made to set the works against the Word of God, and thereby excite, propagate, and perpetuate jealousies, fitted to separate parties that ought to live in closest union. In particular, we have always regretted that endeavours should have been made to depreciate nature, with the view of exalting revelation; it has always appeared to us to be nothing else than the degrading of one part of God's works, in the hope thereby of exalting and recommending another."

"Let not science and religion be reckoned as opposing citadels, frowning defiance upon each other, and their troops brandishing their armour in hostile attitude. They have too many common foes, if they would but think of it, in ignorance and prejudice, in passion and vice, under all their forms, to admit of their lawfully wasting their strength in a useless warfare with each other. Science has a foundation, and so has religion; let them unite their foundations, and the basis will be broader, and they will be two compartments of one great fabric reared to the glory of God."

"We wished to contribute a quota of evidence to the support of the Divine original of the Scriptures. We were anxious to show that nature, rightly interpreted, so far from setting

itself against Christianity, furnishes not a little to favour it; and that both give the same views of the character and government of God, and of the nature and destiny of man. But in order to lend such a support, however feeble, to revelation, it is evident that the prop must be built upon an independent basis [*i. e.* Nature, apart from Scripture]. We have sought for such a basis, and have found it, as we conceive, in the government of God, as seen in his works, properly comprehended."

"We have entered fields into which the inspired writers do not carry us, and in them we have gathered instruction in unison with the letter and spirit of the Word, and fitted to enable the reflecting mind to make a Christian use of modern philosophy. If it is the will of God that men should use their lofty faculties in investigating the works of nature, it is surely his will that they should also employ them in connecting the truths of nature with the truths of revelation."

Free Will.

"It is the circumstance that we are possessed of a distinct will which suggests the idea that God is not a law or principle, but a person with a power of voluntary determination. As conscious of an inherent and positive freedom, we are led to look upon God as also free. Nay, we go a step farther, and maintain that the possession of voluntary power and freedom on the part of man is a proof that the God from whom these proceeded has a will, and this a free will. It is not easy to gather, as to certain forms of Pantheism, whether they do or do not attribute will and freedom to God. All forms of Pantheism which do not ascribe a separate will to God, land us in the absurdity of supposing Him to produce in man a free will not possessed by himself from eternity. If the other alternative be taken, and will be ascribed to Deity, then we have two wills in the universe,—the will of God and the will of man; and it follows that all is not one in any intelligible sense, for we have two distinct wills which may run counter to each

other. Whatever be the philosophic system adopted, we have, as a matter of fact, the hundreds of millions of distinct wills possessed by human beings. These separate wills show by one process that God must have a distinct will, and by another process that there cannot be merely one will in the universe, and they thus set aside every system which declares that 'All is One!'"

Every man is born a Predestinarian. It is only with the advance of intelligence within, that man begins to discover the fact that he is capable of willing, independent of all causes. In treating of the "formation of character," I have had occasion to show how a free-will may be created within one and all; and to all sceptics as to the existence of such, I say there is nothing more certain in nature than that man possesses a free will, a fact which all may prove by their own experience if they will make the experiment. This fact of the existence of "free-will" being the foundation-stone on which the system of morals and religion contained in this book stands, it is necessary to make that point as clear as possible. If man has no FREE WILL, I have no hesitation in saying, that as a philosophical work this book is of no value, for it is based on that principle. After the facts that have been brought forward, I really hope that no one will attempt a reply, unless he is prepared to deny the facts on which I have based the case.

Progress.—Reformation.

"Mankind seem to be a fallen race, but not a race abandoned,—a race which cannot rise of itself, but a race which seems to be kept with care, because it is yet to rise." (!!)

"It does look as if our earth were waiting for something greater and better than has ever yet been realized. . . . How universal the restlessness, how deep the groanings and travailings of the human race! This world is not now, and never has been, what its inhabitants would wish it to be. Hence the constant endeavours to improve it, and which are successful at least in changing it. Whether taken individually or collectively, humankind do not feel themselves to be at ease. There is a deep uneasiness in every human bosom, arising from desires which have not been gratified, and craving appetites for good which has not yet been attained."

"How sad to think, that amidst all these improvements in the arts and secular knowledge, there should be no corresponding improvement in the *morale* of the human character! A thousand means have been tried, and the tendency of many of them has been excellent; yet human nature has continued as vain, as proud, and selfish, as much given to lust and passion as it ever was."

"But is there to be a physical and an intellectual, and no moral progress? Is the lesser to advance, and the greater to remain stationary? Does God take a greater interest in the improvement of human knowledge and refinement than in that of the heart and conduct? Is he to dissever more and more the physical and the intellectual from the moral and religious; to move on the one, while the other continues where it was, to impress us the more with the fearful gap between? Or, rather, does not the whole government of God show that he values the former chiefly as subsidiary to the latter? In the past progress of the one, we have thus a presumption in favour of the coming progress of the other."

The Atonement.

"First, there must be a provision for vindicating the Divine government, dishonoured by the rebellion of the creature, and

this in accordance with the character of God. Second, there must be a provision for rectifying the heart and nature of man. The first of these is found in the righteousness and sufferings of the Mediator, as giving glory to God, and effecting a reconciliation; and the second is provided in the inward operation of the Sanctifier. In the one, God's government is justified; and by the other, man's character is sanctified."

"There is need of some reconciler being disclosed to view; and this is what is so aptly provided in the Eternal Logos becoming flesh and working out a salvation. But in order that this object be recognized, he must come before us with the authority of God; and in order to our being able to look to him, he must be set before us in such a way that we can readily and clearly see Him. It is thus that Jesus Christ comes before us, attested by prophecy and miracle, thus he is presented to us in the Word as in a glass. We have now the object fitted to call forth the deeper moral intuitions into play, and to gratify them each and all to the full. We can now look to God, revealed in the face of his Son, without being scared or prostrated; and as we gaze, the pent-up and imprisoned religious affections are set free."—*Intuitions of the Mind.*

I agree with Dr. M'Cosh that, without the Bible, religion and civilisation could not, so far as we can see, be maintained or consummated; and without Christ as a living representative of Man at the right-hand of God, we could not draw nigh to Him in the full assurance of acceptance. It will be observed that the author connects the Atonement with Original Sin, but that is a fallacy which I have shown to be as gratuitous and unnecessary as it is unscriptural, for the necessity of Christ's intervention does not arise from *Original Sin*, but from *actual Sin.*

Regeneration.

The author has certainly taken up a very imperfect idea of Regeneration, and how it may be produced in the mind, as the following extracts show.

"There is no one power or element in the world capable of regenerating it. The power which regenerates the world, like that which regenerates individual sinners, must descend from a higher region. Nay, the very Church of God, and the Word of God, cannot of themselves regenerate the world. They are inadequate for so great a work; because they cannot, by their own power, change human nature. . . : Let but human nature, as the root of bitterness, be regenerated, and then all its capabilities, all its acquisitions and improvements, will be devoted to the most beneficent purposes, and will change the very aspect of the world. The blessed and Divine agent who produces the change, commonly works through the ordinances of God's appointment. The main means is the truth set forth in an inspired Word, and that truth of a kind eminently fitted to awe, and yet to elevate, to convince and persuade the soul."

While I grant the truth of the last sentence, I deny the first; and if the last be true, the first must be untrue. Has not man the power to read or hear the Word? and that being so, a power does exist in the world for its regeneration. If I am not mistaken the explanation of the whole mystery is given in page 135:—"*The Gospel is miraculous in its origin, but the effect of the Gospel on the soul is entirely natural.*" If Dr. M'Cosh is prepared to deny this statement, I shall be greatly surprised; and if not, it will greatly advance the Redeemer's kingdom on the earth if he will give it his powerful support. If any of my readers imagine I have taken an unfair

method in the selection of these passages, I can only say that I am willing to allow my own book to be treated in the same way. Why should there be any delicacy in freely criticising books? is not this the way to discover truth?

If all things, including Original Sin, are predestinated, as the author believes, it is of course impossible to expect any moral progression in the future. Our author evidently feels this difficulty when he complains of the want of moral progress; but why, I ask, should he complain of that which is distinctly within his own power so powerfully to promote? Why does he not subject the questions of "Original Sin" and "Predestination" to the same sifting ordeal to which he subjects "Free Will" and other questions? If the author will examine these fundamental questions in the light of nature and reason, without listening to the prejudices of custom and education, he will find no difficulty in rejecting them, and in this way will he advance that very progress he so much desires.

These extracts point out where the error of theologians and philosophers lies, the former having ignored science and the latter theology. Now I will be understood when I say that Nature cannot be understood apart from theology, nor theology apart from Nature. To treat of either without its counterpart is only to give a part of truth, and without the whole it is not truth at all. I trust these two "frowning citadels" are now harmonized, and will no longer assail each other, but only strive as fellow-workers which can out-do the other in its search after truth. Let books of science include theology so far

as that is necessary to their illustration, and let books of theology treat of science so far as that is necessary, and the result will be a progress in knowledge and religion which is beyond the minds of men to conceive.

If Dr. M'Cosh's 'Theology' and Mr. Mill's 'Political Economy' were thrown into one, the result would be a treatise on Civilisation, for it would contain both the divine and human laws under which we live. Without the knowledge of these in connection with each other we can have no idea of what the whole truth is. This example will explain practically the benefit to be derived from the connection of theology with science, and I hope the present Work shows that such a fusion is not a utopian idea. But I must now turn to another book, the work of one who has spent a lifetime in the search after truth, —I refer to Mr. Smith's 'Conflict of Opinions.'

"God—Immortality—Progress—these are my three watch-words—these are the three great faiths which I desire to keep steadily before my mind. Much still remains obscure to me, and would remain obscure were I to live to the age of Methuselah, as to the precise conception we can permit ourselves to form of God—as to the nature of our Immortal life—as to the degree and description of Progress which man is destined to achieve on earth. But I can say—and am happy in saying it—that these three faiths are mine."

"I suppose I may consider it undisputed that the civilisation of these and other great cities of antiquity—even those of Greece and Italy—has been surpassed by that of the present capitals of Europe. But if any one should be doubtful or captious on this head, I should beg him to reflect on these two elements of the ancient civilisation—1. Amongst social institutions, Slavery; 2. In religious worship, Sacrifice. These

two institutions or customs, on which we are now able to look back, are sufficient of themselves to establish the fact of human progress within the historical period."

"In the ancient civilisation we are speaking of, the whole society seems organised—in its domestic, industrial, and political relations—by mere Force. It is a slavery everywhere—in the house, in the workshop, in the palace. But great things were done under this first organisation of society. On the banks of the Nile, whose periodical overflow occasions so singular a fertility, population thickens—power grows with numbers—a city is built—wars of conquest are undertaken—the enslaved population of outlying districts are brought in and compelled to work. The boldest imagination sets them at their task. They raise pyramids, palaces, temples, and fill them with curious works of art. These men—who, if they had been labouring for themselves, would have been impelled each by his own petty want—have become the servants of this great magician, the imaginative faculty of man."

"Theology, from its very character, must always overlook the whole nature of man. Certain modes of theological thinking which have assisted to build up governments, or to prompt to speculative knowledge, have passed away, but the result has always been that human society, and the laws of nature, were finally surveyed from a new theological point of view. Science breaks loose from one mode of theology, in order to pursue her free and independent labours, but ends in herself creating another mode of theology, under which her own truths receive their full significance."

"I, for my part, find that the first dream of imagination is *in a line with* the last truth of reason. I find the whole series one consistent development. Religion grows with science, and they are ultimately seen to be inseparable. What is the theological imagination of early times? It is essentially this—that man transports himself into nature—endues the great objects or powers of nature with human feeling, human will—

and so prays and worships, and hopes to propitiate, and to obtain aid, compassion, deliverance. Well, this primitive imagination is *in the line of truth.* We begin with throwing a man's thought there into nature; we purify and exalt our imaginary being; we gradually release him from the grosser passions of mankind. We are, in fact, raising ourselves above the domination of those grosser passions; and as we grow wise and just, we make the God wise and just, beneficent and humane. Meanwhile science begins to show us this goodly whole as the creation of one Divine Artificer. And now we recognise, not without heart-beatings, that God indeed is not man, but that He has been educating man to comprehend Him in part, and to be in part like Him. We begin, as it has been boldly and truly said, by making God in our own image. What else could we do? Nature had not yet revealed herself to us in her great unity, as one whole, as the manifestation of one Power. We make God in our own image, but by-and-by, as our conceptions on every side enlarge, we find that it is God who is gradually elevating us by the expansion of our knowledge into some remote similitude with Himself. This correspondence between the human and the Divine is the keynote of all religion; and Imagination, in her apparently wild and random way, had struck upon the note."

"There is no portion of the history of man which excites in us so intense an interest as the progress he has made in, and through, religion. On all sides, and in every department of thought and action, he has been stirred, guided, and controlled by theological imaginations; and these theological imaginations can only be contemplated as bold anticipations of the coming truth,—provisional faiths, forming a kind of provisional government for the human race, till the time shall come when all nations shall be gathered together under the one government, and in the felt presence and power of the infinite and beneficent Creator. How suddenly and boldly the mind seems to expand in every direction under the influence of the great idea of religion!"

"It is worth our while to note that man has no sooner framed for himself a rule of conduct, no sooner fixed his regard on the high mental life of contemplation, and of noble sentiment, than he begins to quarrel with his nature. The high destiny marked out for him by this ability to frame a rule of conduct, and to live so much in contemplation, does not impress his mind so vividly as the *difficulty* he experiences in constantly obeying his rule, or living his high contemplative life. Almost the first great hypothesis he is heard uttering is, that there must be some corrupt principle in *matter*, in this material body, else how account for his own inconsistencies; he must by all means separate himself from this base alliance. When he is driven from this hypothesis, and becomes ashamed of attributing his spiritual failings to his material substance, he shifts his ground, and finds that his spiritual nature is corrupt, that the original depravity lies there. In this injustice which he does himself I find a striking testimony of his own noble striving, and a grand augury of what he is destined to become."

It will be observed that our author and myself are agreed as to the existence of evil. We both grant the existence of original evil, but not of original sin.

Progress.—Reformation.

"There rises up from time to time the great Religious Reformer, who, supported by faiths which he has in common with the priesthood and the people, introduces, through much opposition, and by means perhaps of his own martyrdom, some modification of the national religion which approximates it to that growing intelligence, and those advanced sentiments, that had been making their way through philosophic inquiry. In India and Persia we have vague accounts of such religious reformers in a Buddha or a Zoroaster. Amongst the Jews and the people of Arabia we have still better opportunities of studying such religious movements.

"Humanity is, as it were, one life. Men of passion and imagination—men full of anger, and praying for the destruction of their enemies, enthroned—not without feeling of a fierce cordiality—an infinite Anger in the skies. Afterwards the dark and gloomy throne was gradually shaped into a Judgment-seat, then into a Mercy-seat, but with the old thunders lingering round it still. Without these there would have been no feared judgment, and consequently no vivid conception of mercy. Love makes its first entrance into our hearts under the name of mercy. The new Dispensation under which we live, left the old Infinite Anger where it was, and brought forward an Infinite mercy, for ever to neutralise it. And now does not something like a climax stand out clear before us? For how could this great belief in Mercy, which is subduing the human heart to an unutterable tenderness—how could it have appeared in the world but for its antecedents, the reign of Divine Anger and of Judgment? The three great ideas of Anger, Judgment, and Mercy are blended together most conspicuously in our own faith. But there is an idea higher than that of Mercy which has entered last of all into the world. The word 'Grace' not only signifies pardon, but the Spirit of God moving in us to the production of a new life. I hold this word Grace to be one of the noblest, and of fullest significance, that has ever been uttered in popular theology. At this point the highest philosophy appears blent in that twisted cord of reason and imagination which binds so many ages together. For is it not indisputably true that God, by His free gift, is creating us, age after age, into new and higher life, and wiser love to man and to Himself? 'Throw thyself upon the love of God, thy Creator!' 'Perfect love casteth out fear!' These are the last utterances of religion in the most advanced nations of the earth. Add, too, that the perfect love which casteth out fear is the love also of goodness and of man. By no other means will fear be cast out.

"'Of what use,' I am sometimes asked—'Of what use to disquiet ourselves with speculations upon a future which we shall none of us see, which few of us, and that in a very indirect manner, can in any way promote?' I answer that this faith in the future makes to me the present intelligible, and that it serves as my guide in deciding many a question of the day on which an opinion *must* be formed. I answer that a faith in the future is one element of power by which a happy futurity will be realised. I answer that, if we have no faith in a higher condition of society than that hitherto attained, we must tremble at everything which tends to alter or subvert that condition, we must be *conservatives* in that narrow and repressive sense of the term when men are solicitous to preserve everything, good, bad, and indifferent, true or false, in the state in which it is, because they are sure that any one alteration will introduce some other alteration, and they have no hope in any condition, better, on the whole, than the present. A man who does not believe in progress must tremble at the advance of truth, he must look with distrust at the increasing prosperity and intelligence of the working-classes, for all these are causes of change. Such a one has no confidence in the great laws of human development; he trusts to the accidents of time and place, or what seem such to him; he hangs everything on some one form of government, or some one form of religion, and these he does not recognise as resulting from the normal activities of our common Humanity, but as providential incidents which cannot be explained by, or cannot be embraced in, the general laws of human development. I answer, moreover, that this belief in the future is part of my religion, for it exalts to me the sublime relationship of Creator and Creature. It explains to me the appearance of what we must call evil in this world. The great and perfect whole of Humanity is destined to be developed progressively. *Why* such a creation at all as a progressive Humanity should make its appearance, is a question I certainly do not pretend to an-

swer, and should think it not very wise to ask. But once having recognised the progressive nature of man, and of all creation so far as we know it, we see that what seemed an evil, or an imperfection, assumes a very different aspect when looked at in relation to the whole. I cannot doubt that if we could extend our vision over the past, the present and the future, we should see as complete and as marvellous a unity of design in the progress of humanity, as science appears to have detected in the progressive stages in the formation of our globe. In every part of our planet we trace the same law or method of progressive creation."

The great fault I have to find with the 'Conflict of Opinions' is, that it is not more practical. Mr. Smith is well qualified to apply his opinions to the doctrines of the Church, in which case he might reap a rich harvest. Owing to the want of this application, I am afraid the labours of our author will remain without yielding any fruit. Although Mr. Smith does not profess to be orthodox, yet if the results to which he comes are in accordance with the Gospel, his Work may be considered practically orthodox; and if so, it is entitled to consideration, although he may ignore the revelations of the Bible as such. Dr. M'Cosh states that he does not found his statements on Scripture; his book therefore stands on the same basis as Mr. Smith's. It is the same with my own; for although this Work is in accordance with the Gospel, it is not taken from it.

It was my purpose to review a High Church book in order to allow all parties to be represented in these pages. With this object I procured Professor Powell's 'Christianity without Judaism,' as the best I could find, but on second thoughts I abandoned my intention. To

have given extracts from Powell would have led me too much into theological discussion, which I wish above all things to avoid. I may however mention that Mr. Powell's object is to prove that Christianity is a different religion from Judaism, and that the Old Testament can only be read or understood by means of the New Testament, which are truths which only require to be known to be appreciated. I am afraid the High Church party is very defective in literature, for I have not been able to find a single book emanating from that party which I could quote in these pages!

I may mention that I have been as much indebted to Scripture as to Science in the composition of this work. But for the Old Bible it is possible that I should have stopped at "Matter," and consequently would not have gone forward to the Creator of Matter, which would have landed me in Atheism. But for the New Testament I should probably have ignored "Love," and without that principle I could not have arrived at the discovery of the whole truth. With regard to Induction, I am certain I should have reasoned on that principle, although Bacon had not discovered it before me, for it was not until after I was well advanced that I saw the Novum Organum. With regard to gravitation, I am inclined to think that I might have arrived at my results without any previous knowledge of it. I might not have given the name of "gravity" to the law of creation which I have defined, but I should have given it a definite name of equal significance to that which Kepler and Newton gave it. We are apt to imagine that "gravitation" is a thing, whereas it is only the expression by a word of an effect; in

these circumstances it would have been of no moment whether I called that effect by the name of "equal distribution," or "gravitation."

I have spoken of gravitation under a new name—that of "*equal distribution;*" and what that new name may do for Moral Science I will not venture to predict. Kepler discovered that the planets perform their orbits in a definite relation to the space they enclose. '*Equal areas in equal times*' is a law which proves that space and matter are related to each other; and this law may almost, if not altogether, be considered a proof that the worlds were at one time non-existent, for it indicates that all the worlds have come out of space. If the worlds have not come out of space, how can we account for the fact that an exact and invariable relationship exists between space and matter? I throw out these observations on the origin of creation in the hope that they may serve as hints to others who may be engaged in similar studies. I hope philosophers will now be relieved from all doubts as to the existence or non-existence of "*nothing;*" for if we believe in the omnipresence of God, there can be no such thing as "nothing," for God is everywhere present and fills all space. With regard to Time, I need only say that duration has exclusively to do with Creation, and so far as Nature is concerned, time, to the Creator, will exist as well as to man.

Hitherto philosophers have viewed nature exclusively in one aspect, that of existence; and it is because I have viewed it in two aspects, its origin as well as its existence, that I have been able to carry science a point beyond what it has hitherto reached. It is obvious that

the whole truth could not be discovered so long as nature was divorced from its origin, or so long as science and theology were separated; and if my readers are surprised that any one should be able to say that he has found no difficulty in finding truth, I trust the reason has been explained.

It has been my purpose to define the Unknown, or at least the unknowable, but such is the capacity of man for discovery that I have found myself unable to do so. I have the mistake of Newton before me, when he spoke of the difficulty of discovering the origin of gravitation; and however desirable it might be to define what cannot be known, I must restrain myself, for very soon I might be refuted by future discoverers. I am well aware that there is scarcely a statement in this book which does not admit of extension and improvement; and that being so, I will not venture to say what may be in store for us. Philosophy is only in its infancy, and if I am spared to continue my labours, it is possible that I may be able yet to add many new truths to those already given.

The relation which the Known holds to the Unknown has been likened to a child gathering pebbles on the sea-shore, and looking abroad on the wide ocean before it. Now this figure, beautiful as it may be, gives a very inaccurate idea of the truth. The ocean is no doubt immense, but man has learned to navigate the ocean; he has accurately measured and gauged it; and, to crown all, he has recently discovered the way to send his messages through it, so that, after all, the child of the philosopher turns out to be something more than a child.

It cannot but be injurious to the interests of man to

teach him to magnify ignorance, or disbelieve in his capacity to exchange ignorance for knowledge, for on our belief in that capacity depends the progress and welfare of the world. If we wish to improve the world, we must forget the follies of the past, and press on to more and more knowledge, and in this way we shall magnify knowledge and diminish ignorance.

But there is another fallacy equally injurious to progress, which I must likewise mention. Happiness is said to be so equally distributed in the world, that the peasant at the head of his team is as happy as the philosopher with his studies. Now this reasoning is all very fine at a distance, but come a little closer and examine the features of the picture narrowly, and its untruthfulness will appear. If happiness consisted in being merry, I might point to the 'Beggar's Opera' and the revels of the smuggler and the thief. No, in speaking of Happiness, we must distinguish between true happiness and false happiness. While true happiness consists in a mental satisfaction of having done our duty; false happiness consists in feeling that we have excelled or overreached our neighbour. There is a happiness which comes from a feeling that we are better than others, and there is a happiness which flows from a sense of right-doing; and the more our happiness flows from the latter feeling, the more real and substantial will it be.

It is only by ignoring truth and reality that we fall into the error of imagining that Happiness is equally dealt out to all, for so far from that being the case, nothing can be conceived to be more unequally distributed. All men may find happiness, whether they be rich or poor;

but to say that, because happiness does not come from money, it is equally distributed, is as great an error as to say that it does come from money. It must have an evil effect on the conduct to say that happiness comes alike to all; for if that were the case, it is obviously useless to seek after it; and as happiness is the prize which *right conduct* offers to all, it is essential to the production of good and reduction of evil in the world to deliver the word "Happiness" from all misconceptions and misrepresentations.

The art of thinking, or how to acquire intelligence, is easily learned by a good method of reading and writing. If the reader wishes to transfer the contents of a book to his own mind, I shall explain the method I adopt, and perhaps he will find in it a useful hint. Read the book carefully through from beginning to end: take the preface first, then the contents; after that the chapters, and mark with a pencil the leading paragraphs which may strike his attention as he proceeds. The fewer markings the better, so that nothing essential to the understanding of the whole is left out. After finishing the perusal, let the reader ask himself what he has learned; and by looking over the marked passages he will be able to do this with great facility. Having analyzed the book, note down the results on the blank pages of the book. The shorter the analysis, the more perfect will it be. The passages may be marked on the margin with a line drawn vertically, so as not to disfigure the book.

Bacon says the way to profit by reading is to take up

a book not with the object of finding faults, but to weigh and consider its statements. Let the reader ask himself whether each statement of an author be true or fallacious, and having decided that point it matters not from what quarter the book comes. Every man being endowed with the faculty of judging, it is the reader's own fault if he allow his prejudices to rob him of the benefits of literature.

There are two kinds of reasoning which I have found to be fallacious: the first is, to make use of facts without reasoning, which is *empiricism;* and the second, to use reasoning without facts, which is *theory.* Both methods are equally delusive. In writing, the author must never allow himself to run into crotchets and hobbies, nor yet to go too fast or anticipate, which is the "broad range." Let him never forget that information and facility of being understood and believed, and not fine writing and scholarship, are the objects of literature.

The art of thinking, reading, or speaking well is to deal with one point at a time. Having taken up one point we pass to the next, and so on until the subject is exhausted. The mind is so constituted that it cannot deal with more than one idea at a time, for while we may look at many things simultaneously we can only fix the attention on one thing. This being so, it is certain that we only defeat our object if we load the mind with more than one idea at a time. It is the characteristic of all beginners to take the "broad range," and we may rely upon it that we cannot improve either in thinking or reading until we submit to the more humble method of dealing with only one idea at a time. One thought

produces another; and if we deal with complex thoughts, they will produce other complex thoughts, and in this way we can understand nothing fully or clearly.

A book written on what I may call the "narrow-range method," necessitates its being read without stopping; for until the subject under discussion be read from beginning to end, the writer's meaning cannot be apprehended. As the author only takes one point at a time, it is clear that all the points must be first read over before his meaning can be fully understood.

I have purposely abstained from treating of the Ordinances of Religion, for these must be left to be determined by each man for himself. All I have to say on that head is this: that the ordinances of religion are not religion itself, but only the means of religion, for religion consists in believing aright and in acting in accordance with that belief, and not in outward observances, however solemn such might be.

I shall conclude this long chapter with one or two remarks on Belief. The power of inducing men to believe in anything seems to be entirely passing away. We are ready enough to believe in the present, but not in the future. Now all that distinguishes an intelligent man from others is, that while the one is able to judge and to act upon his judgment, the other can do neither. To go a step further back in the scale of civilisation, I ask what is it that stands in the way of civilising the nomade races, but that they cannot believe in the future? Do what we may, the Indians will not believe that, if they till the ground and put in the seed, they will in due time get a return of twentyfold. These facts prove that the

power of belief in all that is good and true is measured by intelligence.

In these times the power of Belief is sadly on the decline, and I hope I have now indicated the cause of that decline. But the want of intelligence is not the only cause, for in some cases that cause no doubt arises from the difficulty of finding information on which we can rely. Books with flaming titles invite us to read them, and the result is too often disappointment, and when such disappointments are again and again repeated, there is no wonder that men are apt to give up the search after truth in disgust, and to believe that there is no truth in anything. While I believe that man loses much more by incredulity than by over-belief, it must not be forgotten that knowledge and intelligence are essential to the exercise of belief, for they alone enable us to judge when we are to believe and when to disbelieve. The want of Belief is a crying evil, for so long as intelligence and belief are wanting, progress and much that is good for man must be wanting. I trust a better day is now at hand, and that we shall soon see a complete restoration of belief.

To raise the nation in civilisation we must increase intelligence; and to effect that, I know of no better mode than by bringing good books within the reach of all classes by the Free Libraries I have proposed.

CHAPTER XXII.

CONCLUDING OBSERVATIONS.

The Evangelicals and the Sceptics. How they may be reconciled. The Effect of a Reformation on the Catholics, Protestants, and Dissenters. The Search after Truth described. The Effect likened to a newly-furnished House.

This book may be said to stand between the Evangelicals and the Sceptics, or between those who have too much faith and those who have too little. The Evangelical and the Sceptic have alike to be convinced that Predestination is a fallacy, for both hold that belief. Once this point is gained, I have standing-room from which to assail the errors which remain. I have to take away the idea of Original Sin from the Evangelical, and give a faith to the Sceptic; and I need scarcely say of the two the latter is the more difficult; for of all classes, those who have frittered away their faith are the most difficult to deal with. But great as this difficulty may be, it is far from hopeless, for the moment we convince a man that he actually possesses a Will, the sure foundation of a faith and a religion is laid.

The thinking portion of the community may be divided pretty equally between the Evangelicals and the Sceptics. This is a sad state of the religious world to contemplate, but unfortunately it is a truth which it would

be difficult to gainsay. The want of progress in the Church on the one hand, and the progress of science on the other, having produced this prostrate state of religion. It will now, I hope, be perceived why I have urged the necessity of a reformation so much in these pages. A Predestinarian once told me that I was quite right to advocate the doctrine of a Free Will, for that was the only way to improve the world; but at the same time he added that Predestination was the system by which the world was carried on. My friend forgot that in saying so he contradicted himself; for if belief in a Free Will is necessary to improve the world, a Free, and not a Predestinated, Will must be the truth.

It has been said that man does not live by bread alone, but by every word that proceedeth from God; and if we do not confine our knowledge to Scripture, but take along with it the revelations of Nature, we shall fulfil the Divine injunction not to live by bread alone. The spoken revelations of God have reference to the revelations of nature,—for what is reality but truth?—and it is upon that basis that all the revelations of God rest. It is from nature alone that divine truth can be tested, and have its perfect work on the soul; for blind belief, or belief apart from knowledge, is comparatively inoperative, as I have had abundant occasion to show. If we sincerely desire the progress of Religion, we shall "render unto Cæsar the things that are Cæsar's, and to God the things that are His." By attributing the works of man to God, we produce superstition; and, by assigning the works of God to man, or by ignoring the works of God, we produce scepticism; and it is only by rightly

dividing the two works that we arrive at truth and justice. If the world was tolerable under the old religion, what will it not become under the benign influence of Christianity in a renovated form!

Knowledge will not combine unless it be true. To combine knowledge an author is forced to alter and modify his opinions until he arrives at truth. This property of truth may be illustrated by chemistry. There substances will not combine except in their true equivalents, and when we attempt any arbitrary combination it is found to be impracticable. It is the same with truth; for, as I stated in the introduction, it will be found impossible to combine all knowledge, and arrive at a result which is not true. The great difficulty lay in the execution of the design, and I can assure my readers the difficulty even exceeded what I anticipated when I began. The work will be found to consist of science and religion blended together, for each chapter partakes of the mixture; and yet there is no incongruity, which shows that the middle wall of partition between things sacred and secular has been fairly broken down, a result which all thinking men have long desired to see; for until this assimilation could be effected, no general progress was possible. It is clear that, unless the knowledge of both religion and science had been first improved, this union could not have been effected; and seeing that this has been done, it furnishes the proof of the general accuracy of the whole; for if any discrepancies either in religion or science had been left, the two would not have gone together as they have done.

To make one thing rest on another is like setting

up so many bricks on their edges, all leaning on each other, so that if one brick be taken away, all will fall with it. To do this is to merge individuality in unity and so to weaken rather than strengthen faith. This will be apparent if I mention the fallacy of attempting to prove one doctrine by another. We cannot say that the planets are supported by the sun, or the sun by the planets, as that is arguing in a circle; we must therefore infer some external power which supports both, and that power is not gravitation but the will and act of God. We cannot prove the Old Testament by the New, nor the New by the Old, for that too involves a circle; but if we go to truth and reality, both are proved. It is the same with doctrine; for instance, we cannot prove the doctrine of Free Will by responsibility, but when we go to facts, we discover the proof of both, the power of choosing being the proof of the one, and the conscience the proof of the other. To make everything rest on everything else is not knowledge but theory, it is deduction and not reasoning. All is made to rest on certain ideas, which themselves want proof, and that proof cannot in the nature of things be got by a system so false.

If the reader will look into Calvin's Institutes, or the Westminster Confession of Faith, and note the mass of mysteries and incongruities to be found there,—the accumulation of past ages,—he will be able to form some conception of the difficulties I had to contend with. Every doctrine, I hope, has now been brought to the light of day, and one and all have been made to conform to truth and consistency. When we remember that at present religion consists mainly of blind belief, with which sincerity

is scarcely possible, and contrast that with a religion in which belief is real and operative, we may assure ourselves that our children who live in the twentieth century will look back on the nineteenth century as a time of comparative darkness. To arrive at these results I have devoted years. I began the study not only as a Calvinist, but as one of the strictest sects of that faith, and I am ashamed to say how long it was before I thoroughly cast off my burden. I soon discovered that there was something wrong, but it was a long time before I knew what was right. It will be different with others, for while I had to conquer my way step by step, others will discover the road more readily, for it is always easier to follow a track once taken, than to make the journey for the first time.

I have been told that if I attempt to reform doctrine, I shall excite controversy instead of allaying it; but that cannot be, for if the reforms proposed are true, they must produce harmony. I know what I have written, and I have no hesitation in saying that the book will remain unanswered, for truth admits of no reply. There is a time and tide in the affairs of nations as in the affairs of individuals, when fortune may be purchased almost without a struggle, but if the golden opportunity be allowed to pass unimproved it will return no more. In no period of our history was there ever such a favourable opportunity for a reformation as the present. The Church is in a dead lock, not knowing how to turn; the commercial and political worlds are in a state of transition; in short all things invite to a thorough sifting and setting right.

Macaulay states that the reign of Elizabeth was the

proper time for a complete reformation, but as that opportunity was allowed to pass, it is almost impossible now to remove the evil. There is no doubt the evil of Church dissension and Church dissent is greater now than it was in Elizabeth's time, but I deny that the difficulties attending a reformation are nearly so great now. There was no toleration in Elizabeth's time, for the Tower and Smithfield stared every would-be reformer in the face; and although we have no want of intolerance in another shape now, yet that is not of a material kind, but such as may be kept within bounds if we are only careful to speak with due discretion. I trust I need say no more to show how important it is not to lose the present opportunity of reforming the world; for if the present strife is allowed to go on without legislation, the golden opportunity will assuredly be lost. Men will return to their accustomed ways of thinking and acting, and while we are imagining that civilisation is going on prosperously, nothing but stagnation and decline are left. We must not only know the truth, but give legal effect to it, or our knowledge will pass away like the dew of the morning.

That it is the duty of the State to give legal effect to advances in knowledge, as occasion may require, in the Articles of Faith of the national Church is a new doctrine, and one which has been shown to be essential not only to the permanence of civilisation, but to the maintenance of liberty, both civil and social. Of course, until a test of truth be found, and applied to all knowledge, it would be difficult for a State to make reforms in her creed, and such is the only excuse that can be made

for this country, which boasts of leading the van in the march of civilisation. That excuse however is now, I trust, taken away; for that which was difficult before, is now, I hope, more easy and simple.

The reason why constant changes of opinion are necessary is, of course, that civilisation begins with imperfection, and goes on to perfection. What is "progress" but changing of opinions? for unless men change their opinions at the call of truth, there can be no progress. It has often been said that the great difficulty in the progress of knowledge is to unlearn what we have already imbibed under the name of knowledge; and when men do reject erroneous opinions and adopt right ones, we prove that we have overcome ourselves, which is the greatest victory that man can achieve. I set out by defining civilisation to be the improvement of nature; and that such improvement is to be conquered by giving effect to the Intellect over the Feelings.—1. The government of the Intellect is to change our opinions at the dictation of truth, which is progress.—2. The government of the Feelings is to retain our opinions, irrespective of truth, merely because we like them.

I need scarcely say that the crowning result of this work is the discovery of a test of truth. The existence of truth was always known, but I think I am correct in saying that truth was never till now defined and applied to all knowledge. Kepler discovered some of the laws of gravitation as regards the celestial bodies, but it was not until Newton applied these laws to terrestrial as well as to celestial bodies, that the complete discovery of gravitation could be said to have been made. Bacon laid

down certain rules of reasoning on true principles, to which he gave the name of Induction; but as he neither gave a test of truth, nor its application to all knowledge, he cannot be said to have completed the discovery of truth. We are now, I hope, in possession of a satisfactory test of truth, which is universally applicable; and with so potent an instrument in our hands, who will doubt that a moral wilderness may not and will not be turned into a fruitful garden? I trust that which has been so long sought for in vain has at last been found, for in that case all that civilisation wanted to make it universal and complete has been found.

I have now finished the search after truth, and I hope the comprehensive question, "What is Truth?" has now been answered. It will be remembered that I commenced the inquiry with philosophy, when I traced all nature up to one Source. I next penetrated into the bowels of the earth, and read, as in the pages of a book, the history of the pre-Adamite world. From Geology and Natural History I went to Chemistry, and there got an insight into the wonders of creation exhibited in the properties of matter. From the outer world I entered the inner world, the Mind, and there brought to light the source of Civilisation, which had so long remained unknown and undeveloped. From Human Nature I went to Scripture, and by comparing the two revelations, I discovered many errors, not in either Nature or Scripture, but errors in man's interpretation of both. History yet remained; but how to bring so voluminous a subject into one focus, so that comparison might be brought to bear upon it, was the difficulty. This obstacle

overcome, the work was complete. Every corner of the world had been searched, and every page of history compared with experience.

The Reformation of Opinions set forth in these pages may be compared to a house which has been swept and newly furnished. The sweeping is the expulsion of the old opinions, and the refurnishing is the new opinions. In refurnishing we clear out the accumulation of old furnishings collected at different times and under different circumstances, none of which are in keeping; some are patched, some worn out, and none fit the places in which they stand, or answer the purposes they were intended to serve. Not so the new furniture, which is all of a piece. The old furniture is heavy, bulky, and always in the way; but the new is light, simple, and easily handled. The old furniture was made for ostentation rather than use, but the new is unpretending and useful.

I have now completed my design of going to the foundations of our knowledge, with the object of producing a consistent code of opinions on Religion, Morals, and Politics. Hitherto we have contented ourselves with drawing our opinions from partial reviews of knowledge, which must of necessity give a code of opinions more or less erroneous; and it is with the object of testing existing opinions, and supplying what may be wanting, that I have found it necessary to bring the whole circuit of human knowledge under review, so that all discrepancies and incongruities might be detected and expelled. It has often been said, that while public opinion contains much good sense and discrimination in the ordinary affairs of life, it abounds with fallacies on the great principles which

govern politics and religion; and if the present Work may be assumed to be at all correct in its conclusions, there is much truth in the statement.

If we have now arrived at a satisfactory code of opinions, we may expect harmony and good-will to take the place of discord and ill-will, and to see the Legislature and the Church delivered from their present dormant and do-nothing condition; for what but controversy and conflicting opinions are the causes of the dead lock in which all parties find themselves? That greater harmony and good-will are wanted in this country and its colonies, which are composed of Protestants, Catholics, and Dissenters, I need only refer to the constant occurrences of the Orange-Protestant demonstrations on the one hand, and the Catholic demonstrations on the other; and if I further allude to the dissensions between Churchmen and Dissenters, and between High Churchmen and Low Churchmen, we shall have some idea of the greatness and number of the elements of discord within the body politic, which are ready to burst out on every occasion. This disunited state of English society is unprecedented in the history of nations, proving beyond all question that England, more than any other nation, stands in need of a reformation.

Talk of "national defences," why they are as nothing in comparison with the defences which internal union will give; for while a nation is divided in its interests, it must be weak indeed. The improvement of Public Opinion is that which is wanting, for to improve public opinion is to improve civilisation; and in producing a treatise on the Philosophy and History of Civilisation I

trust I have not forgotten in the multiplicity of its details the great object of such a work,—THE PRODUCTION OF GOOD AND THE REDUCTION OF EVIL IN THE WORLD.

I have promised that the work should be orthodox, and if its opinions are in conformity with the New Testament it is so, although some of its interpretations may be new. As we have had no new interpretation of the New Testament since the time of Luther and Calvin, that only shows how necessary it is that we should now have one to meet the great advances made in knowledge by the three centuries which have since elapsed. If the reformation I have advocated be not taken up by the Church, I am satisfied it will work its way silently, and that ere the present century runs its course it will be consummated. But while I have spoken of a future day let it not be imagined that I shall be satisfied to see the reformation postponed even for a single day, for why should we labour and not eat the fruits thereof? Why should we repeat the reformation of Bacon, which began the work and left it to posterity to reap the fruits? Why should we always be beginning and never ending? Let us rather be up and doing while it is called to-day, for a time may soon come when the darkness will be such that no man can work. If we refuse to go forward to reform, we must go backward; for in nature and civilisation there is no standing still, as the history of man in all ages amply shows.

The error of the religious world has been in assuming that man is incapable of doing anything of himself, but must wait for his Maker to do everything for him. So long as a man does not believe that if he sows his field

he will get a crop, it is very certain that he will never sow; and it is the same with Religion, for so long as a man does not believe in his own capacity to improve, he will never improve. It is assuredly not the fault of our Maker that the world does not improve—for every man is endowed with the capacity for self-improvement—but our own fault. It is mainly because we do not believe aright that we do not act aright; therefore I say, let belief be set right, and all will be right.

The book may contain some opinions which the reader may not like, it may have left out others which he would have added, but let him judge of it as a whole, and then I am hopeful it will gain his approval. Let him be assured that I have not consulted my own prejudices in these pages, for so far from that I have freely sacrificed these to the public good; and if in any respect I have wandered from the right path, he may be further assured that it was not intentional, for my desire throughout has been to give only such information as I shall not be ashamed of in after-life. I rejoice to say that in all these discussions doubt has never entered my own mind, and that is the best proof I can give that the book is such as my own conscience approves; and if these pages leave no doubt on the minds of my readers, they will carry conviction of their truthfulness with them.

CHRONOLOGY,

DIVIDED INTO PERIODS TO CORRESPOND WITH THE TEXT OF THE WORK.

	Years
1. Persian Period	193
2. Greek Period	180
3. Roman Period	608
4. Barbaric Period	415
5. Feudal Period	364
6. Municipal Period	261
7. Reformation Period	148
8. Middle Period (Louis XIV.)	158
9. Revolution Period	58
10. Louis Napoleon Period	12

B.C.	
2277.	Emperor Yea in China.
2089.	Sicyon in Greece.
1981.	Abraham.
1856.	Argos founded.
1700.	Shepherd kings in Egypt.
1556.	Athens founded, Cecrops.
1493.	Cadmus in Greece.
1480.	Troy founded.
1410.	Moses in Egypt.
1406.	Minos in Crete.
1362.	Pelops from Asia.
1352.	Corinth founded.
1355.	Sanscrit religion in India.
1252.	Tyre founded.
1184.	Troy taken.
1102.	Sparta founded.
1079.	Saul, king of Israel.

B.C.	
907.	Homer.
894.	Gold and silver money.
884.	Lycurgus.
869.	Carthage founded.
821.	Nineveh falls.
758.	Syracuse founded.
753.	Rome founded.
598.	Jerusalem taken.
550.	Brahminism and Buddhism begin.
543.	History of Ceylon begins.
588.	First irruption of Gauls.
571.	Tyre taken.
560.	Pisistratus.
560.	Bible written.
538.	Babylon falls.
540.	Pythagoras.

PERSIAN PERIOD.

B.C.
529. Death of Cyrus.
525. Cambyses.
518. Zoroaster.
509. Last King of Rome.
490. Battle of Marathon.
484. Herodotus.
479. Confucius.
401. Retreat of the Ten Thousand.
385. Rome burned by Gauls.
359. Philip of Macedon.
347. Plato.
336. Alexander the Great.

GREEK PERIOD.

324. Death of Alexander.
322. Aristotle.
283. Alexandrian Library.
277. Greek version of the Bible.
266. Silver and gold coin.
298. Euclid.
218. Hannibal crosses the Alps.
204. Scipio in Africa.
144. Corinth destroyed.
144. Carthage destroyed.

ROMAN PERIOD.

133. The Gracchi.
122. Polybius.
102. Marius.
84. Sylla.
67. Pompey.
59. Pompey, Crassus, and Cæsar.
48. Battle of Pharsalia.
44. Cæsar assassinated.
43. Augustus, Antony, & Lepidus.
43. Cicero.
31. Battle of Actium.
27. Augustus emperor.
10. Temple of Janus shut.
4. The birth of CHRIST.

A.D.
14. Tiberius.
33. Death of CHRIST.
41. Claudius.
50. London founded.
54. Nero.
70. Jerusalem destroyed.
79. Titus.
79. Herculaneum and Pompeii.
85. Agricola in England.
93. Josephus.
98. Trajan.
108. Tacitus.
118. Adrian.
138. Antoninus.
161. Marcus Aurelius.
163. Justin Martyr, first of the Fathers.
254. Origin.
273. Zenobia of Palmyra.
274. Silk from India.
298. Diocletian.
306. Constantine.
325. Council of Nice.
340. Eusebius.
357. Julian.
376. Valens and the Goths.
379. Theodosius.
400. Alaric the Goth.
420. Jerome.
426. Romans leave Britain.
430. Augustine.
445. Attila the Hun.
452. Venice founded.
475. Rome falls.

BARBARIC PERIOD.

A.D.
481. Clovis King of the Franks.
488. Theodoric first king of Italy.
510. Paris the capital of France.
529. Belisarius and Justinian.
568. The Lombards.
580. Latin language ceases.
596. Augustine in England.
— Gregory the Great.
632. Mahomet: Koran.
636. Omar takes Jerusalem.
732. Battle of Tours.

A.D.
735. Venerable Bede.
767. The Turks in Asia Minor.
772. Charlemagne.
787. Danes in England.
800. Charlemagne Emperor.
800. Musa (Arab): Algebra.
843. Scotland one kingdom.
853. Greek and Latin Churches separate.
874. Iceland settled.
878. Alfred.

FEUDAL PERIOD.

869. Gottschalk: Predestination.
879. Alfragan (Arabic): Astronomy.
880. Normans in France.
— Oxford and Cambridge founded.
931. Pisa founded.
931. Musa (Arabic): Mathematics.
964. Otho the Great.
970. Greenland discovered.
991. Arithmetic introduced.
1018. Normans in Italy.
1056. Milan founded.
1062. Cardinals elect the Popes.
1066. Normans in England.
1073. Hildebrand Pope.
1079. Domesday Book.
1098. Crusaders take Jerusalem.
1110. Templars.
1113. Gazali (Arab): Optics and Chemistry.
1119. France and England at War.
1246. Beithar (Arab): Botany.
1274. Caswin (Arab): Natural History.
1150. Bologna University.
1256. Bonaventura: Scholastic Philosophy.
1157. Bank of Venice.
1163. London Bridge built.
1187. Jerusalem lost.
1215. Magna Charta.
1222. A Parliament in France.
1248. Crusade of St. Louis.
1288. Abulfaragi: Universal History.
— Guido of Colonna: Poems and History.

MUNICIPAL PERIOD.

1256. Hanse Towns.
1261. Mariners' compass.
1279. Mongols subdue China.
1292. Roger Bacon: Chemistry, Optics.
1295. House of Commons.

A.D.
1305. Robert Bruce.
1307. Swiss Republics.
1308. Pope at Avignon.
1314. Bannockburn.
1321. Dante: Divine Comedy.
1340. Gunpowder.
1346. Battle of Cressy.
1357. Coals used.
1374. Petrarca, Sonnets.
1375. Boccaccio.
1377. Popes restored.
1380. Tamerlane.
1383. Cannon used.
1384. Wicliffe.

A.D.
1392. Cape of Good Hope.
1400. G. Chaucer: Tales.
1415. John Huss.
1417. Paper made.
1428. Joan of Arc.
1440. Printing.
1446. Vatican Library.
1453. Constantinople falls.
1491. Moors driven from Spain.
1493. Lorenzo de' Medici.
1494. America discovered.
1520. Leonardo da Vinci.
—— General peace.

REFORMATION PERIOD.

1518. Luther and Tetzel.
1520. Swiss Reformation.
1527. Rome Sacked.
—— The Pope a prisoner.
1528. Machiavelli.
1530. Augsburg.
1533. English Reformation.
1533. Ariosto.
1536. Erasmus.
1538. Monasteries abolished.
1541. Turks in Hungary.
1543. Copernicus.
1546. Council of Trent.
1546. Death of Luther.
1547. Orange-trees introduced.
1549. Telescopes.
1558. Elizabeth.
1572. St. Bartholomew.
1575. Tasso.
1584. Tobacco in England.
1595. Dutch in Java.
1597. Watches in England.
1598. Edict of Nantes in favour of Protestants.
1601. T. Brahe.
1606. New England founded.
1619. J. Fabricius: Anatomy.
1609. T. Beza.
1616. Cape Horn.
1616. Shakespeare.
1619. Dr. Harvey.
1626. Lord Bacon, 1560–1626.
1631. J. Kepler.
1638. Bagdad taken.
1641. Earl of Strafford.
1642. Australia discovered.
1642. Galileo.
1644. China subdued by the Tartars.
1648. Peace of Westphalia.
1650. Descartes, 1596–1650.

MIDDLE PERIOD.

A.D.
1653. Dutch War.
1654. Cromwell Dictator.
1660. Charles II. restored.
1662. 2000 Clergy secede.
1662. B. Pascal.
1666. Fire in London.
—— Plague in London.
1673. Salvator Rosa.
1674. Sobieski.
1677. B. Spinoza.
1682. Peter the Great.
1684. Louis XIV.
1688. William III.
1690. Battle of Boyne.

A.D.
1707. Union of Scotland.
1713. Treaty of Utrecht.
1715. Malebranche: Search after Truth.
—— Fénelon.
1745. Rebellion in Scotland.
1783. America independent.
1719. Sir Isaac Newton.
1741. C. Rollin.
1755. Mosheim.
1778. Linnæus.
1778. Voltaire.
1780. James Watt.

REVOLUTION PERIOD.

1784. Rousseau.
1789. Mirabeau.
1789. States General meet.
1790. France in departments.
—— Nobility abolished.
—— Assignats.
—— Austria begins the war in Belgium.
1790. Adam Smith.
1790. Buffon.
1792. Austria and Prussia invade France.
1793. Louis XVI. condemned.
1793. John Hunter: Physiology.
1794. Fall of Robespierre.
1795. Partition of Poland.
1796. Italian campaign.
1797. Mutiny at the Nore.
1798. Rome revolutionized.
—— Aboukir.

1798. Galvani.
1800. Irish Union.
1801. Malta taken by the English.
1803. Wellington in India.
1804. Napoleon I. Emperor.
1805. Austerlitz.
1806. Pitt dies.
1807. Slave-trade.
1808. New nobility in France.
1809. Corunna.
1810. Marriage of Napoleon.
1811. Mamelukes massacred.
1812. War with America.
—— Moscow burned.
1813. Vittoria.
1814. First occupation of Paris.
1815. Napoleon at Elba.
—— Waterloo.
1815. Second occupation of Paris.
1816. Wet and cold season.

A.D.
1816 Wheat 80*s*. per quarter.
—— South America free.
1820. Arthur Young: Agriculture.
1821. Death of Napoleon.
1822. Greece free.
1823. Republic of Mexico.
1827. Laplace.
1832. Cuvier.
—— Goethe.
1835. Humboldt.
1842. Sismondi.
1824. Mechanics' Institutions.
1825. Commercial crisis.
—— Wheat 70*s*. per quarter.
1826. Janissaries suppressed.
—— Emperor Nicholas.
1827. Navarino.
1828. D. O'Connell, M.P.

A.D.
1830. Reform riots.
1832. Reform Bill carried.
—— Cholera.
1837. Victoria Queen.
—— Commercial crisis.
1839. Wheat 70*s*.
1840. Penny postage.
—— First war in China.
1842. First Afghan war.
1843. Scinde war.
1846. Corn Laws repealed.
1847. Caffre war.
—— Sikh war.
—— Famine in Ireland.
—— Commercial crisis. Interest 10 per cent.
—— Wheat 70*s*.
—— Algiers subdued by France.

LOUIS NAPOLEON PERIOD.

1848. Louis Philippe deposed.
—— France a Republic.
—— Louis Napoleon President.
—— Rome occupied by the French.
—— The Legations by Austria.
1849. Russia intervenes in Hungary.
—— Second Afghan war.
—— Cholera.
1852. Louis Napoleon Emperor.
1853. Russia takes the Danubian provinces.
1853. De la Beche: Geology.
—— Arago: Natural History.
1854. War of the Crimea.
1857. Commercial crisis. Interest 9 per cent.
1859. Great Rebellion in India.
1860. Third Chinese war.
—— Season wet and cold.
—— Victor Emanuel King elect of Italy.
—— New Reformation begins at Oxford.

N.B.—*The dates attached to the names of authors refer to the time of their death.*

POSTSCRIPT.

The Oxford Reformers, Jowett, Williams, Temple, etc. University Reform. Classical Learning. Books to be followed by Action. Westminster Review. The Free Church of Scotland.

SINCE the body of this Work was printed off, my attention has been called to the publications of a new party which has arisen at Oxford, within the pale of the Church; and as these Essays are in remarkable harmony with my own views, I do not hesitate to bring them under the notice of my readers. I only regret that I did not know of the movement sooner, as in that case I should have been able to do more justice to it. I shall begin with the Professor Baden Powell's "Order of Nature."

"There have been some doctrinal views upheld with great earnestness in the Christian Church founded upon a very literal adherence to Scriptural statements of an apparently *physical* kind; as, for example, those physiological effects so commonly imagined to be connected with the doctrine of 'the Fall,' in virtue of which death is supposed to have become for the first time inherent not only in the human constitution but in that of all inferior animals; an assertion which the slightest knowledge of palæontology at once disproves. Physical death is the necessary condition of animal existence in this world, as the slightest reflection must show that immortality in the body in this earth would be simply a physical impossibility. The sentence of death pronounced on Adam would surely still

have been *penal*, even if he were already mortal. The highest privileges of the Gospel do not exempt men from bodily dissolution, nor has its spiritual regeneration any connection with relief from bodily infirmity, suffering, or labour. These evils must have occurred in natural life on the earth constituted as it is, or ever has been. Yet they are to a great extent, and may and will be hereafter to a far greater, remedied and overcome by the use of the faculties and means with which man is gifted, and by science duly applied to physical agents."

"That the human race is by natural transmission actually subject to disease and death, is of course undeniably the fact, as is the case in various degrees with all other species of animals. Again,—as a matter of fact,—that all men are naturally prone to evil is equally the teaching of all experience and history as of Scripture. But the tenour of St. Paul's argument—while he adopts the Mosaic narrative of Adam's disobedience, and traces sin to that origin—is clearly not to enforce any *physical* ideas, but to bring his hearers to acknowledge the condemnation of all men for their sins: and this with the sole object that they might seek deliverance in Christ."

"The descent of the whole human race from one primeval stock, so as to constitute only one natural species, has been an opinion extensively maintained on physiological grounds yet to which, on like scientific arguments, physiological and archæological, by others, serious objections have been felt, and an opposite view maintained. Though there can be little doubt that the writers of the New Testament held the common belief of their countrymen on this point, as derived from the Mosaic writings, yet they nowhere lay any stress upon the assertion of it; nor would the spiritual and practical doctrines they found upon it be in the least invalidated even if the opinion of a diversity of race, so much advocated by some philosophers, should eventually be established."

"Original Sin" makes man morally incapable of raising himself, hence the necessity of belief in internal miracles or Miraculous Grace to raise man. This statement shows that so long as we believe in original sin, we cannot believe in free-will; it likewise shows that when we give up miraculous grace, the doctrines of baptismal regeneration and election will fall with it. All the erroneous doctrines of the Church might be said to hang on original sin; it is therefore of vital importance to clear away that stumbling-block—a doctrine which is altogether unscriptural and opposed to fact and reason. With Predestination and Original Sin it is impossible to reconcile Nature and Scripture, and without that reconcilement we cannot arrive at a test of truth. The idea of Predestination originated in primeval times and is common to all nations. It is not difficult to see where St. Paul got it. The Jewish traditions, in which St. Paul tells us he was learned above his equals, abounds with references to it, and unless we are prepared to say that these traditions have come from God, they have no authority.

I come now to the work of Professor Jowett, which is a complete Commentary on St. Paul, with the Greek and English texts. It is entitled 'The Epistles of St. Paul.'

Justification.

"'And now abideth Faith, Hope, and Love, these three; but the greatest of these is Love.' There seems to be a sort of contradiction in love being placed first, and yet faith the sole instrument of justification. Love, according to some, is preferred to faith, because when faith and hope are swallowed up in sight, love abides still. Love, according to others, is

one principle of justification, faith another. The true reason seems to be, because love describes a closer and more intimate union with God and our fellow-men than faith. It is a kind of pre-eminence that Love enjoys over faith, that it has never yet passed into the technical language of theology."

What is Religion but *thinking and believing aright, and acting in accordance with that belief?* It follows therefore that we are justified by our faith and our works, and not by faith alone, as is generally imagined.

The Atonement.

"To state this view of the doctrine at length, is but to translate the New Testament into the language of the Old. Where the mind is predisposed to receive it, there is scarcely a law, or custom, or rite of purification, or offering in the Old Testament, which may not be transferred to the Gospel. Christ is not only the sacrificial lamb, but the paschal 'lamb without spot,' the seal of whose blood makes the wrath of God to pass over the people; He is Isaac on the altar, and also the ram caught in the thicket, upon whom is laid the iniquity of man. Neither need we confine ourselves to this circle of images. Mankind are slaves, and Christ ransoms them: He is the new Lord, who has condescended to buy them, who pays the price for them, which price is his blood. He is devoted and accursed for them; He pays the penalty for their sins; he washes them in his blood; He hides them from the sight of God. All that they are He is; all that He is they become."

"Whether, then, we employ the term 'sacrifice,' or 'satisfaction or exhibition of Divine justice,' the moment we pierce beneath the meaning of the words, theological criticism seems to detect something which is irreconcilable with the truth and holiness of God. Gladly, if it were possible, we would rest

in the thing signified, and know only 'Jesus Christ, and Him crucified.' But, in the present day, we can no longer receive the kingdom of God as little children. The speculations of theologians have insensibly taken possession of the world; the abstractions of a thousand years since have become the household words of our own age; and before we can build up, we have also to clear away."

"In all ages of the world, and in every country where Christianity is preached, the Old Testament has ever been taking the place of the New, the law of the Gospel, the outward and temporal of the spiritual and eternal. To be told that Christ performed the greatest act that was ever done in this world, does not seem so much as to be told that He was the sacrifice for the sins of men. All history combines to strengthen the illusion; the institution of Sacrifice is regarded as part of a Divine design in the education of the world. We cease any more to inquire how far the blood of bulls or of goats can be a real or adequate representation of the relation in which Christ stood to his Father and mankind.

"It must be remembered that the Apostles were Jews; they were so before their conversion; they remained so afterwards in their thoughts and language; they could not lay aside their first nature, or divest themselves at once of Jewish modes of expression. Sacrifice and atonement were leading ideas of the Jewish dispensation; without shedding of blood there was no remission. In thinking of the death of Christ and the fulfilment of which He spoke, it was natural to them to think of Him as a 'sacrifice' and 'atonement' for sin. To Him bear all the prophets witness, as well as the types of the law and the history of the Jewish people. All their life long they had been sacrificing and living in the commandments of the law blameless."

"Heathen and Jewish sacrifices rather show us what the sacrifice of Christ was not, than what it was. They are the dim, vague, rude, (may we not say?) almost barbarous ex-

pression of that want in human nature which has received satisfaction in Him only."

"Everywhere St. Paul speaks of the Christian as one with Christ. This union with him is a union not in his death merely, but in all the stages of his existence. There is enough here for faith to feed on, without sullying the mirror of God's justice or overclouding his truth: peace and consolation enough without raising a suspicion which secretly destroys peace. It is a great thing to set Christ always before us as an example; and he who does so is not far from the kingdom of heaven. But that of which the Apostle speaks is not merely the example of Christ, but communion with Him; the indwelling of Christ in our hearts, the conscious recognition that He is the will and the power within us to do rightly."

The evil of viewing the intervention of Christ as a material sacrifice, which we do if we believe that we are saved not by our works, but by the blood of a sacrifice, is this. Such belief takes away the very object of religion, viz. personal regeneration; for if we are regenerated by faith in a sacrifice, we cannot be regenerated by works, consequently regeneration, in the proper sense of the word, becomes a nullity. But the evil of the present doctrine of the atonement is not merely negative, but positive. By ignoring the necessity of works, we naturally increase sin; for if we do not improve, we must get worse and worse. This burden of sin we feel, and that feeling in the conscience forces us to rely more and more on the blood of a sacrifice. The evil of the doctrine of faith without works is therefore double, for it is not only a negative evil, but a positive evil. In these circumstances any reformation of the Church which does not reform the doctrine of the atonement cannot be called

a reformation, but only a change; as such a reformation could not improve the morals or religion of the people. It is by following the example of Christ that we are made like unto Him; and what was that example but *love and self-denial?* Let us fulfil these duties, and we shall be changed into his likeness; and such is the atonement which Christ wrought out for his people. May it not be said that to wash in the blood of Christ is to be red like scarlet; but to walk after His precepts and example is to become white as snow? No metaphysical jargon is wanting to make this truth clear, and if we are contented to receive the Gospel in all its simplicity and purity, we shall no longer give ear to the mass of theories which pass under the name of Biblical criticism and religion.

We have been accustomed to interpret the whole of the New Testament by St. Paul, although he is the only writer who had his gospel from hearsay. We interpret the Gospel by an interpretation, instead of going to the Gospel itself. Now if we reverse this process, and interpret St. Paul by the Gospel, we shall understand what the Apostle means. Our author sees this very clearly, and accordingly has produced a commentary on St. Paul which frees it from most of its difficulties.

As St. John and St. Peter wrote subsequently to St. Paul, and as their gospels give no countenance to the peculiar views attributed to St. Paul, it is quite certain that we err, almost to a complete nullification of the Gospel, by using St. Paul in the way we do. Let us first ascertain what the Gospel is, and then the whole of the New Testament, including St. Paul, may be interpreted from that starting-point. I have found that the

Gospel means *love and self-denial;* and I am sure the Apostle Paul, who dwells so much on these duties, will not be found less evangelical than the Evangelists themselves. To open St. Paul and pick out passages to support Calvinistic opinions is not a mode of interpretation which would be tolerated with any other book; and it is very certain that until we interpret the Bible on a better principle than that of arbitrary selection, we shall never come to a knowledge of what it really contains.

The following extracts are from the 'Westminster Review' of this month, which I am glad to see approves of the movement, although it does not think the proposed reformation goes far enough:—

"Who are the teachers from whom this language comes? They are the pride, the directors, and the representatives of our ecclesiastical foundations. The first essay in this volume is contributed by Dr. Temple, once known as fellow and tutor of Balliol College, Oxford, subsequently as the head of a training college for schoolmasters, and who as the head of the most influential school in the kingdom, now sits in the chair of Dr. Arnold, and may one day sit on the episcopal throne of Dr. Tait. Few men possess in Oxford a higher credit or influence, and none have with more success put themselves at the head of all its most liberal action. The second essay is by Dr. Williams, a well-known tutor at Cambridge, who is now vice-principal of a training college for the priesthood, and thus adds to the character of vicar, that of an educator of the clergy. The third essay is by the late Savilian Professor of Astronomy at Oxford (Mr. Powell), in whose too early death the University deplores the loss of one of her very ablest and most learned sons—one who carried sound science and vigorous thinking into the very centre of a literary and traditional sphere; whose numerous writings found a large and attentive

audience; whose many friends remain to perpetuate his memory and work. The author of the fourth essay, Mr. Wilson, adds to the character of an active clergyman that of one who has exercised the most powerful influence upon the intellect of Oxford. Chosen to deliver the Bampton Lectures, he produced a sensation still fresh in the memory, and implanted ideas which still live and work throughout the University. Chosen as Public Examiner, he was one of those who, with the last two essayists, gave the strongest impulse to its studies. The next essay is by Mr. Goodwin, a layman, but not the less distinguished for his philological and Biblical studies. The authors of the sixth and the seventh essays, Mr. Pattison and Mr. Jowett, have for years been mainly responsible for the education of their respective colleges. Both have been surpassed by few in the influence they have exercised over pupils and colleagues, and the part they have had in the action and progress of Oxford studies. Indeed as the foremost man of the foremost college, as possessing wide-spread personal influence, as the friend and guide of most of the ablest of the younger students, the Regius Professor of Greek (Mr. Jowett) might well be taken as the chief and the mouthpiece of all the fresher and younger intellect of Oxford." . . .

"Our account of this book would be incomplete unless we were to point to the reception it has received. It has passed through two editions; it has been read and discussed within and without the Church, with the hesitation of reflection or the pleasure of surprise. Nowhere has there been seen or heard a sign of official repudiation. These professors, tutors, principals, and masters still hold their chairs and retain their influence. No authorized rebuke has been put forward. The authorities of the Universities are paralyzed, and incapable even of a protest. They have had the pain of seeing nearly all the brain and heart of their foundations ranged on the other side; they have issued an order of the day 'to ignore so painful a subject.' In the meantime, many of the younger members

have received it with welcome and assent, many also with welcome, but with slight assent. Indeed, no one that knows the religious state of the Universities could doubt that such a book would be eagerly welcomed, but welcomed only as a partial instalment. The Church is losing now at once the best heads and the best hearts. It is character, influence, and sympathy with mankind, which now mark those who stand aloof. Are not these seven authors worthy representatives of the best of their order?" . . .

"Religion, to regain the world, must not only be not contrary to science, but it must be in entire and close harmony with science. Not with one science only, but with all. Not only must it have a place beside philosophy, morals, and politics; but it must guide and elevate all these. Religion, to have strength, must have a Doctrine; and a doctrine, to endure now, must embody the outgrowth of human thought. If it be not distinctly proved therefrom, it must at least flow from and sum up the whole. Its intellectual basis must be broad and unimpeachable. The highest efforts of the brain must guide the best promptings of the heart."

At length we have a reforming Church, or at least a reforming party within its pale. That the Church of England should have been the first of all the Churches of Protestantism to become a reforming Church upon true principles, is an honour of which she may well be proud, for the Anglican Church has shown a vitality of which few were disposed to give her credit. I cannot say that the present movement has taken me by surprise, for all along I had made up my mind for this, that whenever a reformation came that it would originate with the Church of England. My hopes have not been disappointed, and in congratulating the Church and the country on the auspicious event, feelings arise in

my mind which are beyond the power of words to express.

The Oxford Professors have worked out their scheme from Scripture in connection with nature, while I have got mine from the study of Nature in the light of Scripture. This difference as to the origin of the two schemes must of course produce some slight differences in detail; but, so far as I have been able to discover, none of these differences are essential. My method is perhaps the shorter and more certain of the two, both for ascertaining truth and bringing it down to the comprehension of all classes. This is no small consideration; and as our Saviour took Nature and not Scripture as His theme, it appears to me that the Church should do the same.

That two independent schemes of reform should have been proposed simultaneously is very significant of the general progress of the human mind in our day; and while the two schemes confirm and prove each other, they may be expected to produce an aggregate result, more perfect and more in harmony with the wants of the age than if the reformation had originated exclusively from one point of view. But there is another circumstance no less significant which I must likewise mention. That a great Political Reformation on the Continent, under the auspices of Victor Emanuel, and an equally great Spiritual Reformation in England should commence at the same time, is extraordinary. I cannot say which of these movements—the one the embodiment of civil liberty, and the other of religious liberty—is the most important to the future destiny of humanity; but this I will say, that it augurs well for the success of our friends in Italy who

are struggling for civil liberty, that Religious Liberty should be completed in England. Nor is this all, for who can doubt that the new reformation of the Protestants will speedily produce the reformation of the Catholic Churches on the continent? In every view we take of the present movement it is more than cheering, not only in its results to ourselves, but to those who are risking their all in the cause of liberty on the classic ground of Italy.

The time has now fully come for carrying out the Reformation of the Church upon scriptural and orthodox principles. It is all very well to write books, but unless writing be followed up by action, the books are soon forgotten, and the time for action passes away never to return. There is, therefore, no time to be lost, and if a meeting of the friends of reform be called at Oxford, an association for carrying out the reformation will be formed and set to work. Fortunately there exists no power to expel reforming professors; for if any such power existed, Dr. Pusey and his friends would have been ejected long since. The Oxford reformers are now called on to show faith in their principles, by coming boldly forward and taking upon themselves the responsibility of proposing to the world and to the Church, the scheme of reform which they have with such diligence and Christian zeal prepared in their closets.

The first thing to be done is to prepare a draft of Revised Articles of Faith, which will form the basis of the reformation and the bond of union to the party. This preliminary is essential to unity, and therefore to success; and I may say, if the promoters of the movement cannot

at the outset decide upon a definite code of articles as a basis of subsequent operations, that no general meeting should be called, for such, in that case, would only do harm. To go loosely to work would only be to repeat the errors of the reformers of the sixteenth century.

The reformation will be confined to SPIRITUAL DOCTRINE, for no proposal for the reform of Services or of Church government will be entertained. By adhering to this well-defined principle politics can never be mixed up with the movement, and in this way its unity, on which its success depends, will not be endangered. So soon as the Revised Articles are published, the country will know what the reforms to be proposed for its consideration are; and as the articles will be in a form which may be immediately converted into a bill to be submitted to Convocation and Parliament, the whole movement will, from the commencement, be placed in a tangible shape. With so large a proportion of the principals, tutors, and students of Oxford and Cambridge in favour of the reformation, its success is only a question of time.

But I must now speak of the other Protestant Churches of the United Kingdom. We have, first, the Methodists, the Baptists, and the Independents of England; second, the Established and Free Churches, and the Dissenting and Episcopal Churches of Scotland; and third, we have the Established and the Dissenting Churches of Ireland. These Churches, in the enjoyment of peace themselves, have held aloof while the painful struggle within the Church of England was going on, waiting, no doubt, to see the result before they themselves moved in the matter. How far these bodies can reconcile this worldly-wise policy

with their duty as sister Churches, I am unable to say, but this we all know, that there is a peace which speaks of stagnation and want of vitality, as well as a peace which is the result of dissension and Christian duty. However this may be, the duty of these numerous Churches is now quite clear.

After the Church of England, the Free Church is probably the most advanced, and if that Church now takes the lead by proposing in its General Assembly a reformation of the doctrines of religion, she will prove herself to be so. The Free Church boasts of possessing many great men, who are able to rise above the littlenesses of sectarian and local interests, and to these men I look with confidence for a resurrection of spiritual life in Scotland. Does Scotland not possess a Candlish, a Cunningham, and a Guthrie? and do not these men preach the great doctrine of the new reformation, that while the Gospel is miraculous in its origin, *the effect of the Gospel on the soul is natural?* I speak of this from my own knowledge, for I have repeatedly heard the doctrine preached from the pulpits of Edinburgh.

Each of these Churches will now have it in their power to reform its own creed, and bring that up to the intelligence of the age; and to the Church which is foremost in the great and good work of reformation, the gratitude of the nation will be due. Why should the Church of England carry off all the laurels? Are there not Jowetts and Temples in other Universities as well as in Oxford? Let Edinburgh, the city of Reviews and the rival of Oxford, see to it, for assuredly she is for the moment under a cloud. In Ireland we find the same want of spiritual

life as in Scotland, but with Dr. M'Cosh (who has recently been appointed Professor of Divinity at Belfast) the people of Ireland possess a leader well qualified to conduct the reformation in that country.

I remember an incident in my school days which is not without its moral. When one of the boys of my class was told that he was to be sent to school to learn to write, he said it was no use to send him there, for he could not write. Now this answer, childish as it was, I have often since heard from grown men. I have been told that if the world was inclined for self-reformation, my project would be all very well, but as most men are disposed the other way, it is idle to attempt anything of the kind. To this objection I reply, that if the world was all that I could desire, there would be no occasion for a reformation, and I only write a book on the subject because the world is what my friend told me it was.

The difficulty in improving the character may be greater than to teach a boy to write, but there the difference ends; for as respects the power of effecting either there is no difference, for I know not of a single difficulty which stands in the way of self-reformation which may not be removed by knowledge and education. To think and believe being synonymous terms, it follows that if we can change our thoughts or opinions we have the power to change our belief. Now as we cannot really believe what we do not understand, it is as necessary to understand religion as to believe it, showing that knowledge and reason are as necessary in religion as in anything else. Those who are proud of their learning and acquirements are those who suffer most from the malady of un-

belief. Is it not the wise and the prudent (in their own sight) who go empty away?

There seems to be a great falling off in the publication of new books, as may be seen by reference to the publishers' lists of forthcoming works. There must be some powerful causes at work to bring about so unlooked-for a result; and with the object of bringing the matter under the notice of the reviewers, I shall name what appear to me the probable causes:—1st. We have lost many of our best authors, whose places have not yet been filled by others, which is doubtless one cause of the lack of books. 2nd. Cheap literature has vitiated the taste for books of any value, which is another cause. 3rd. Probably the greatest cause is, that writers consider that we are passing through a period of transition, and delay the appearance of their books until they see how things are to turn. Whatever may be the precise causes of this new feature of the times, it is a fact which will every day become more apparent, showing that great changes are looming in the future.

In Professor Jowett and the other reformers the country possesses men able and willing to conduct us safely through a new reformation, on principles which are good and true. Am I asked whether these men are High-Churchmen or Evangelicals, I answer they are neither, but stand between the two. They are reformers, and I know of no more honoured name. Oxford promises to become the cradle of the second reformation, as she was of the first reformation under Wycliffe—the morning star of Protestantism. And it is remarkable that Jowett should sit in the very chair of Wycliffe to finish the work his predecessor so nobly began.

Mr. J. S. Mill is of opinion that no reform is to be expected from Professors of Colleges, as they are pledged to support the dogmas of the Church, whether these be true or false; but the liberal sentiments expressed by these men go far to disprove Mr. Mill's words. The fact is, the clergy are sick of controversy and desire some improvement. They see in their flocks no fruit of all their labours, which is a sad trial to conscientious men; accordingly they ardently desire a change.

What was the Scholastic Theology with which the Bacons had to contend? We are told that it was based on the metaphysics of Aristotle, and altogether theoretical and devoid of reality. It was so. Now, what is the scholastic theology which Luther's Reformation produced, which must now be met in this second conflict with the schools? I answer, that modern scholastic theology is based on the metaphysics of AUGUSTINE; and if the theology of the Middle Ages was mainly theory, that of our times is the same. The Reformation of the sixteenth century merely gave us one theology for another, and while the reformers of that period were busy with the work of destroying the one, they were unconsciously building up the other. This is all very plain to us now, and the only wonder is that we should have taken three centuries to discover the fact.

The reformation of the Universities is an important matter, and care must be taken that when we are engaged in reforming them, that no vestige of the old leaven be left, for the chances are that after the "Second Reformation" the world will not see a third for another cycle of three hundred years.

I have already spoken of the translation of the Greek and Latin terms of the sciences into plain English. The mixture of the dead languages among the living is plainly a relic of the past, which ought to be removed. This reform suggests another no less important, viz. the discontinuance of compulsory learning the dead languages in our schools. The Classics might be discontinued in our Schools, and their acquisition at College made purely voluntary. This work has shown that nothing is to be learned from the ancients, except a Mythology and Morality which are sufficient to corrupt the youth of any people; so that the loss of the "Classics," as they are called, will not be a loss, but great gain. The time gained to the students by being relieved from the study of the classics will be given to science and general knowledge of which they know so little. Who is able to conceive what such changes would produce on the Universities, and through them on the intelligence and welfare of the country?

In Germany they have ceased to use Greek and Latin terms in the sciences, and there is no reason why we should not follow their example. Let it be understood that the scientific world is prepared to entertain the subject, and scientific writers will at once come forward to show how it is to be done; for where there is a will there is a way. The immediate effect of this reform on the colleges would be, that those chairs now devoted to the classics would be assigned to science and history. Many of the graduates have yet to learn theology in connection with science and history, and instead of there being too many professors under the new order of things, there will be too few.

I observe, by an article in one of the magazines, that the Oxford movement is called "Rationalism." Now this is true if that word is taken in the proper sense; but if it is taken as a term of reproach, it is not true. A Rationalist, in the ordinary acceptation of the term, is one who rejects the Scriptures and denies the Divinity of Christ, and in that sense the term cannot be applied to the Oxford party. If we are to be debarred from interpreting the Scriptures by the use of REASON, the Oxford reformers are at fault; but if Reason is the gift of God, and given for the express purpose of interpreting the Scriptures as well as Nature, then all who use their reasoning powers in reading the Scriptures may be proud of their doings. Surely the intelligence of the age will not allow itself to be misled by names; for if it does, we may bid an eternal adieu to all amendments. Let the question of a Reformation be freely discussed on all sides with the sole object of discovering truth and justice, without using offensive names, and great good must come from such discussion. It must injure the cause of any party to apply names to their opponents, for it is well known that a good cause wants no such helps.

The history of literature, which may be said to be the index of Civilisation, is simply this. The Arabs borrowed from the ancients (see chronological periods) and their own experience, and produced a greatly improved and extended literature and science. The two Bacons took up literature and science where the Arabs left them, and laid the foundation of a still more improved literature. Since Bacon's time we have extended physical science and the arts, but as regards general science and literature little has been effected.

While little has been done in general knowledge, substantial progress has been made in the minds of the few, —an advance which only requires to have its expression in literature to become universal and fixed. If I am told that a literature equal to the intelligence of the few, would to the many be a dead language, I answer, that such is a fallacy, for *to supply a good article is to create a market.* This is a truth which is every day seen in the ordinary affairs of life, and there is no reason why the rule should not hold in literature as well as in other things. But I will even go further, for I have no hesitation in saying that *to believe in a better future is to create one.*

THE BALANCE OF POWER.

The recent changes in Italy having raised up a new Great Monarchy, and materially changed the balance of power in Europe, it will be useful to state the balance of power as it now stands.

THE LIBERAL POWERS.

France.

Extent	202,000 sq. miles.
Population	35,000,000
Army	450,000
Navy	420 ships.
Debt	£320,000,000
Revenue	£67,000,000

England.

Extent	116,000 sq. miles.
Population	30,000,000
Army	200,000
Volunteers	200,000
Navy	560 ships.
Debt	£750,000,000
Revenue	£65,000,000

Italy.

Extent	100,000 sq. miles.
Population	22,000,000
Army	250,000
Navy	90 ships.
Debt	£185,000,000
Revenue	£25,000,000

THE DESPOTIC POWERS.

Russia.

Extent	450,000 sq. miles.
Population	50,000,000

Army	500,000
Navy	150 ships.
Debt	£120,000,000
Revenue	£30,000,000

Austria.

Extent	240,000 sq. miles.
Population	30,000,000
Army	400,000
Navy	50 ships.
Debt	£90,000,000
Revenue	£28,000,000

Prussia.

Extent	106,000 sq. miles.
Population	17,000,000
Army	150,000
Navy	10 ships.
Debt	£50,000,000
Revenue	£20,000,000

The successors of the three Kings who portioned out Poland are now met in the capital of that country, no doubt with the object of forming a new Holy Alliance to oppose the Liberal interests of Europe. The object will be to detach England or France from the Liberal interest, for in so doing lies their only hope of success. If I am asked whether England or France is the more likely to fall into the views of the Northern Powers, I decidedly say England; for the old sympathies in favour of Austria have not been forgotten among the Conservatives. We must really be on our guard if we desire to see Liberty and Civilisation prosper.

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THE END.

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